

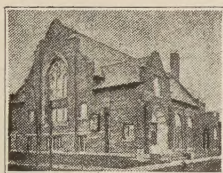
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ILLUSTRATIONS—SERMONS

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CHURCH MANAGEMENT

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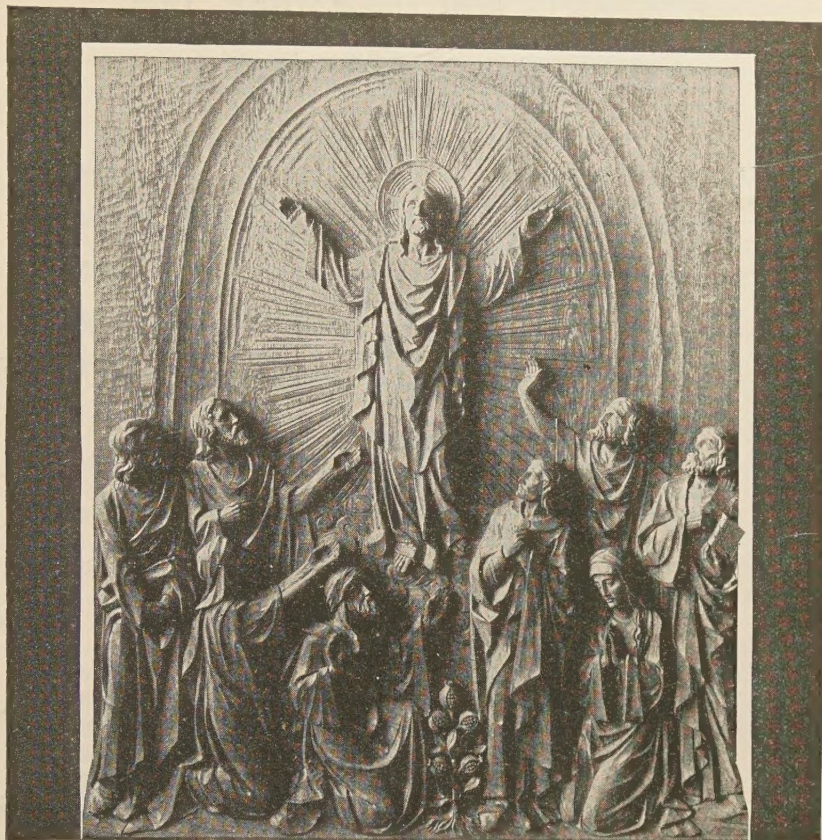
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The Expositor

The Journal of Parish Methods

The Protestant Christmas

THE REV. L. W. RUPP

In actual fact there is no "Protestant Christmas." Nor is it possible to define with clarity the exact contribution of Protestantism to the observance of the Christmas festival. The modern Christmas has been built out of many elements, representing almost every phase and thought of feeling from crude magic and superstition to mysticism, from mere delight in physical indulgence to exquisite spirituality. Every class of social rank, peasant and noble, materialist and mystic, has contributed, until, as Miles states: "It is a river into which have flowed tributaries from every side, from Oriental religion, from Greek and Roman civilization, from Celtic, Teutonic, Slav, and probably pre-Aryan, society, mingling their waters so that it is often hard to discover the far-away springs." Evidently we cannot speak of a Protestant Christmas apart from "Catholic," or any other kind. But we may, and should, consider wherein certain influences have leavened the whole lump, so that we of the Protestant ministry may discern the point of emphasis in our Christmas preaching, and the festival celebrations in our congregations.

History of the Festival

The mists of time conceal the historical origin of Christmas. The first mention of a Nativity Feast on December 25 appears in the Philocalian Calendar, dating from 354, though the actual year of the Nativity reference should be 336. Thus the festival took its rise very soon after the Council of Nicaea, 325 A.D., and the doctrinal foundation became that of Christ's Person as confessed in the Nicene Creed. The festival was therefore an ecclesiastical holy-day, and as such spread from Rome to every quarter of the empire, making its way into the eastern Church. St. Augustine celebrated Christmas in England in 598 by the baptism of ten thousand converts. The Council of Tours, in 567, declared the

Twelve Days from Christmas to Epiphany, a festal tide. The laws of Ethelred (991-1016) ordained it to be a time of peace and concord among Christian men. The Synod of Mainz established Christmas in Germany in 813. It was established in Norway by King Hakon the Good about the middle of the tenth century.

Relics of Paganism

In the two centuries following the institution of Christmas we witness the break-up of the Roman Empire in the west, and the long series of barbarian invasions which threatened the existence of civilization. The civilization thus endangered was the Christian civilization which had in its day of power conquered classic paganism. Our knowledge of European conditions in this period explains the inevitable impacts of classic paganism on the incoming Christian civilization which in its turn suffered recurrent impacts from barbarian incursions. The church fought through her army of monks who both tamed and Christianized the barbarians. Thus up to the twelfth century religion and culture were predominately monastic.

The monk in his convent had cut himself off from the world. In theory the convent opened a refuge from the misery of the world. Abstinence and renunciation were the ideals. Not for the monk were the joys of parenthood or the sweet companionship of the family hearth. Outside of the monasteries lived the common people, in an atmosphere of an entirely different character than that within the holy convent walls. Religion meant for them scarcely more than the old paganism thinly disguised. They mixed up strange beliefs in witchcraft, magic, spells, talismans, superstitions of almost every kind, with Christian ideas and Christian worship even though the Church condemned with horror these pagan survivals. The two

elements, pagan and Christian, mingled so inextricably that the Middle Ages offer a picture composed of many elements, painted with colors from various brushes, the whole however of great beauty, usually very jovial, and warmly human. The old pagan fear had softened into traditional ritual, while from the Christian side the skeleton of dogma had been clothed with flesh and blood.

The Medieval Christmas

The feast of the Middle Ages therefore became more a feast of material good things than a celebration of the Saviour's birth. Certainly the people went to church, but to services not in the vernacular, and Christmas church-going may rather have been duty than expression of devotion. Note that the earliest Christmas carol known, from the thirteenth century, starts off something like this:

"Lords, by Christmas and the host
Of this mansion hear my toast —
 Drink it well —
Each must drain his cup of wine,
And I the first will toss off mine."

Christ in the Early Middle Ages was the awful Judge. The Child Christ had been forgotten. The conception of Christ as "the Little Brother to mankind" which St. Francis developed had not yet taken hold in the popular celebrations. Christianity in its intensest form, the religion of the monks, was at bottom pessimistic as regards this earth, and valued it only as a place of discipline for the life to come. The heathen folk-festivals which the Nativity feast had absorbed, were life-affirming, with a lusty attitude towards the world, and seeking for earthly well-being. The Christmas of the Middle Ages grew increasingly "merry." It became a warm and homely festival, one that ordinary humanity could well understand. It contained the joy of this earth. Eventually it brought a very genuine child, one to be fondled and rocked (in German churches literal "cradle-rocking" services were held), and this child's birthday became the supreme type of what human birthdays should be. The transition had been from something austere and metaphysical into something joyous and human, warm and kindly. The Christmas Drama of the Middle Ages typifies this spirit, no more beautifully than in the exquisite "Second Shepherd's Play" from the English Towneley Cycle with its illimitable mixture

of sheer foolery and sweet devotion in exactly the right key for the rustic audiences which delighted in it.

The Protestant Christmas

In 1644 the Puritans, then having the upper hand in England, made good use of the coincidence that Christmas Day fell on a day appointed by the Lords and Commons for fasting and humiliation. Parliament therefore promulgated an ordinance "for the better observation of the Feast of the Nativity of Christ," this interesting enactment being ordered so that "it may call to remembrance our sins and the sins of our forefathers, who have turned this Feast, pretending the memory of Christ, into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights; being contrary to the life which Christ himself led here upon earth, and to the spiritual life of Christ in our souls; for the sanctifying and saving whereof Christ was pleased both to take a human life and to lay it down again." Here is the enforcement of good doctrine through law, typical of some extremists in Protestant ranks, but whether Protestant or not remains the question. Does it not smack somewhat of the monk in his cloister?

The Reformer Himself

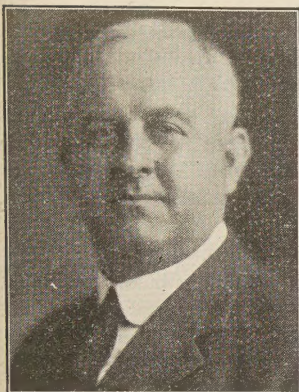
There never was a more determined "rebel" than Luther, but was he "puritan?" He never was an iconoclast. In his tempered mind, wherein the best from tradition was balanced against the pure Gospel truth as the Open Book itself revealed it, Luther gave a conception of Christmas which we do not wish to say is "Protestant," but perhaps could best be thought of under the term "Evangelical," and which certainly seems Scriptural.

Examine this conception of Christmas through the seventeenth century Christmas chorals of Germany. What will we find? First, a tone of devotion, a profound joy in the Redemption begun by the Nativity, a robust faith joined to a deep sense of the mystery of suffering, a keen sympathy with childhood, and a tender fondness for the Infant King Who is Christ the Lord. And especially one point more, the note of personal religion. Christ is born into the individual soul. He is a personal Redeemer, to be received with the complete outpouring of all our hearts can give to Him and to His.

(Continued on page 380)

The Greatest Prayer Book

Rev. Prof. Paul H. Roth, D.D.



Prof. Paul H. Roth, D.D.

It is the intent of *The Expositor*, not only to maintain its place as a minister's journal of increasing value in the sphere of things practical, so far as the many sided task of the energetic pastor's work is concerned, but to strengthen and augment its value and worth to the homiletician and sermonizer.

In the November issue is to be found the announcement of the addition of no less a reknowned figure in theological circles than that of the world's foremost student and teacher of New Testament Greek, Professor A. T. Robertson, D.D., of the Southern Baptist Theological Seminary, as one of several new and able Contributing Editors. In that same issue mention was made of the addition of one of this country's foremost Church Architects, Mr. Wm. E. Foster, who is to serve *Expositor* readers as Contributing Editor, in an advisory capacity. With this issue *The Expositor* is happy to announce further, the addition of another able leader and teacher whose unusual ability as a master of Old Testament Hebrew, makes his coming into the family of contributing editors to *The Expositor*, a noteworthy matter, the Rev. Prof. Paul H. Roth, D.D.

The Rev. Prof. Paul Hoerline Roth, D.D., Prof. of Historical Theology in the English Lutheran Seminary of the Northwest, will contribute monthly articles, the purpose of which will be to reveal the true beauty and ofttimes hidden meaning of various of the Psalms. His treatment will concern itself with the original Hebrew. The name the able doctor bears with honor is one long known and respected in Lutheran

circles. To him, *Expositor* readers may look with high expectations. A treat is in store. *The Expositor* welcomes, with unusual satisfaction, so able an addition to its staff of Contributing Editors. Dr. Roth will welcome questions you may wish to present, bearing on the subject of Old Testament Hebrew in general and the Hebrew of the Psalms in particular. Address all such questions to the Rev. Prof. Paul H. Roth, D.D., care of The Expositor, 815 Caxton Building, Cleveland, Ohio.

When my friend and one-time pupil, Joseph Ramsey, asked me to undertake some Old Testament expositions for his *Expositor*, it was quite natural that the Book of Psalms should at once come to mind, for the memory is still fresh of a seminary course, many years ago, in which we profited together from the rich insights that are afforded by a study of the Psalms in their original language.

But there is every reason besides to choose the Psalms. They are the most beloved part of the Old Testament. A significant practice it is that binds them into the same volume with the New Testament. They are the first portion of the Bible with which Luther the great restorer of experimental religion began his life-long work of commentator. They have had the most prodigious influence upon all the liturgies and forms of prayer the Church has used through the centuries. They have had an immense, incalculable effect upon history itself. They have made and formed whole areas of the Christian Church which have used them exclusively as their worship forms and forbade all others. They have in time become illuminated and illustrated with wonderful personal pictures.

When I come to a certain Psalm I see old, hard, inflexible Hildebrand saying out of his thin martinet's lips, "I have loved righteous-

ness and hated iniquity," and I have what is for myself a keen intaglio of the righteousness which is of the law. When I come to another Psalm I see dear, gentle, humble Francis, who loved all men, lying stripped on the bare ground where he "met death singing," and the refrain of his last song was, "I cried unto the Lord with my voice; yea, even unto the Lord did I make my supplication," and so to the end of that cry for succor that ends in joy. And there is many a Christian who will never read Psalm 46 without thinking of the several Armageddons where the Lord of hosts made bare His arm in "Ein Feste Burg ist Unser Gott." Huss and Jerome, Luther and Melancthon, and many another, I have no doubt, departed this life with a certain Psalm verse which is sealed forever with a unique and terrible sanctity, for in the most awful hour in human history our Saviour said "Father, into thy hands I commend my spirit" and thus yielded up His life.

But volumes, not sentences, would be needed to illustrate the manner in which the Psalter is interwoven into the texture of the life of the Western world. One noble, eloquent book, Prothero's "The Psalms in Human Life", will suggest the extent and pervasiveness of this influence. The Psalms have been sung at the forge and the loom, by marching soldiers and sailors pulling at

the oars, by peasants in the fields and housewives in the home. The long monastic ages rang with their glory in the perpetual office of song. With all of them should be heard by us long echoes and multiple overtones. They tell not alone the glory of God, but also the glory of the Church; there join us in them the choir of apostles, prophets, martyrs, and at their head the Lord Himself.

We almost forget that this soaring song is now millenniums old, and broke from the heart of an age so remote and of a race so alien to our own. What tribute to mankind's essential oneness! And what hope is latent in the fact that East and West have in fact worshipped as one! But, to our present purpose, what wealth of venerable association accrues from the history of God's ancient people!"

Here is the song of a people whose one genius was religion. "The music of the Hebrews," says Ambrose, "was divine service, not art." The Psalms were sung, but singers and melodies have passed away, no single certain tune survives. The sound of nebel, toph and kinnor is lost to human knowledge with the swelling tide of choral praise that flowed from the great Levite choirs. As flotsam from a strange, far country drift down to us vague, casual fragments noted on certain Psalms, "After the song beginning Hind of the Dawn;" "After the song, The Silent Dove in Far-Off Lands;" "After Lilies;" "Destroy Not." Are they love-songs, folk-tunes, to which the Psalms were set, as Luther did with the German lieder?

The music, its practice, effect and theory have passed to utter oblivion. No trace remains. But the Psalms themselves in all their matchless magnificence remain and they march like a pageant through Israel's history. There are the epic songs of Moses, then rises Deborah's martial paeon. Israel is compacted into a nation, rich, victorious, and upon this background is projected the heroic figure of David, David of the three crowns, warrior, poet, king. The Ark of the Lord is brought from Gibeah and "David and all the house of Israel played before the Lord with all manner of musical instruments made of fir-wood, and with harps and with psalteries and with timbrels and with castanets and with cymbals."

The Ark of the Lord is brought from the house of Obed-Edom into the City of David, and the King danced "with all his might"

and the solemn procession was attended "with shouting and with the sound of the trumpet." Asaph was made chief of the Levite choir. Vast choruses were organized and supporting bands of instruments. Long and elaborate is the series of high festivities thus marked by song and culminating in the dedication of Solomon's temple.

When Hezekiah, after tragic days, restored the ancient worship, the song of praise arose to the music of "the instruments of David" and while the sacrifice was burning the singers sang the Psalm while the trumpets sounded. Then, while the king and people bowed themselves, the Levites sang a hymn of praise.

A nation ceased to be, then marvelously was planted again. A new temple rose; stout hands, pious hearts rebuilt the walls. Relates Ezra, "When the builders laid the foundations of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the order of David the king of Israel. And they sang one to another in praising and giving thanks unto the Lord, saying, For he is good, for his mercy endureth forever toward Israel."

Then came the dark days, in whose shadow Israel still lingers, kept marvelously for who shall say what destiny. Israel still lives, but not as a nation, and with its political glory passed also its great service of praise. But as in so many other respects, "the fall of them" has become "the riches of the Gentiles." Their Psalms underlie the liturgies of every Christian Church and are the devotional treasure of all Christendom. We can easily make our own Dickinson's adaptation of Byron's lines in reference to the Psalter:

"It softened men of iron mould,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fired not to the tone,
Till David's lyre grew mightier than
his throne."

Thus freighted with such a wealth of association as no other writing bears, the Psalter's true power strikes deeper still. The Psalms sound that authentic universal note that is everywhere recognized; they came from the heart, unerringly they go to the heart. As Ambrose puts it; "This is the peculiarity of the Psalter, that everyone can use its words as if they were completely and individually his own."

(Continued on page 384)

The Pastor's Study Hour

C. NORMAN BARTLETT, B.D.

The pastor's study hour is the garden in which spiritual food is raised for the congregation. If the people of the church ruthlessly trample upon this garden, they have no right to complain about the food served from the pulpit. For his people's sake, then, as well as for his own, let the minister build a fence around this garden, put up a "No Trespass" sign, and get busy producing the very best kind of sermonic fruit he can raise. To drop the metaphor, what his study hour means to the preacher will largely determine what his pulpit means to the people.

There are three things a growing preacher must do: he must faithfully prepare his sermons and perform his other pastoral duties from week to week; he must keep abreast of the times; and he must build for the future by using every means at his command to improve himself in the ability to know more thoroughly, to think more creatively and to preach more eloquently. How may the pastor so utilize the hours reserved for study as most effectively to further these several vitally important ends? That is the question before us. And it is a question which, in the last analysis, every man must answer for himself. A minister ought first of all to make a study of the workings of his own mind to find out just what particular program of thought and study will yield for him the richest returns. Carelessness in such preliminary self-analysis may doom him to long years of comparative failure. It will not do for a preacher brazenly to defy his mental idiosyncrasies.

Selecting Reading Matter

As to current literature, it is my firm conviction that many ministers devote all too large a proportion of their study hours to reading the books of the day. Do not misunderstand me. I am not a reactionary. I am fully aware that a preacher simply must keep abreast of the times if he would speak convincingly to his own generation. But there is such a thing as a preacher being so up to date that he is of very little use in the kingdom of God. He may spend so much time keeping up with the current events of the world that he makes little or no progress in his grasp of the eternal verities of the Lord. Some pulpits pitch and rock so wildly on all the waves of popular isms

and vagaries that the people in the congregation become spiritually seasick. Preachers must not suffer themselves to be so molded by the spirit of their age that they forget how to mold their age with the Spirit of Christ.

A young bride made her first coffee. It was so weak that only love enabled her husband to drink it. What was the trouble? She had used only a teaspoonful of coffee to a cup of water, whereas she should have used a large tablespoonful. That crudely symbolizes what is the matter with a good deal of the preaching of today. Unless the minister lets his abundant acquaintance with current events and modern thought percolate through a sufficiently generous measure of Biblical knowledge and spiritual insight, his sermons are likely to be as weak as that young bride's coffee. Let us all beware of using too much water for the amount of coffee in the percolator!

Creative Thinking

A preacher would do well to devote the same number of hours to creative thinking that he gives to systematic study of books. He cannot expect to grow in the ministry unless he tries to make his ability to think creatively keep pace with whatever harvests of scholarship he may be able to reap through the passing years. A minister may be a middleman or a producer. If he is a middleman instead of a producer, he spends nearly all his study hours ransacking books of one kind and another for ideas to be used in his next Sunday's sermon. And then perhaps on Saturday morning he arranges these posies picked in the gardens of other men's minds in lovely little logical bouquets. What a way to prepare a sermon! The man who pursues such a method is destined to grow neither in scholarship nor in thinking ability. The preacher who is a producer and not a middleman devotes part of his study hours to thinking out his own sermons and the rest of the time to the reading of books that will increase his wealth of knowledge and strengthen his power of thought. The world needs far more producers in the ministry today.

Building the Sermon

Let me try to describe the processes by which a sermon shapes itself in my mind. I do not consider my way of preparing a

sermon to be ideal by any means. Only too well do I realize that my particular methods are more or less tangled up with my personal limitations. Some people have the ability to map out their main and even their subdivisions before putting pen to paper, and then all they have to do is to furnish the rooms of the house, as it were. They possess what I may venture to call the gift of sermonic prevision. I lack this gift, most unfortunately. I do not build my sermons with my mind; they grow up in my mind like vines and trees. There are four distinct and successive thought processes in my preparation of a sermon — germinal brooding, amplifying meditation, logical arrangement and rhetorical expression. Taking a text, I brood over it until, like a star evolving from nebulous fire mist, there emerges before my mind some one outstanding thought that appears sufficiently promising and suggestive to be amplified to sermon length. With this central thought firmly grasped, I then proceed, with no other books than the Bible before me, to write down all the thoughts bearing upon the theme that I can possibly think of. I literally think my mind dry on the subject, for unless I think out a good many more thoughts in a sermon, I am very likely to discover that none of them are worth using. For me the process of logical arrangement that follows is the hardest part of sermon preparation. It is like getting order out of chaos. I have so many more ideas than I can make use of that I have to dig my way out of a sort of mental cave-in before I begin to see daylight. Such shovelling is back-breaking work. Finally, having put together some sort of an apology for a sermonic frame-work or abstract, I sit down Saturday morning to write out my morning sermon in full. For an hour on Saturday evening and another hour Sunday morning I read my sermon over a number of times, not memorizing it, but letting it soak in like a heavy rain that it may burst forth like a fountain in the pulpit. Sometimes, alas, the fountain proves to be but a series of fitful spurts! My evening sermon is more flexible in structure than my morning sermon and is preached extempore. On rare occasions I have a sudden inspiration. Perhaps only a few moments before it is time to preach, a thought will so powerfully grip my mind that I cannot resist the temptation to follow it out into its potential ramifications, instead of using the sermon I have prepared. This is a sort of adventure that may prove richly

rewarding or grimly disappointing. But nothing venture, nothing gain. I ought to say, however, that I do not neglect to prepare a sermon, in the hope that I may get an inspiration after I go into the pulpit. That would be foolhardiness and a sinful temptin' of t e Lord.

Organizing the Study Period

I devote three hours a morning to creative work on my sermons. During the other three hours of my study period I carry on three distinctly different lines of reading and study. My first hour I devote to exhaustive research work in some part of the Bible, to increase my scholarly knowledge of the Scriptures; my second hour I devote to Philosophy, to strengthen my power for abstract thought; my third hour I devote to reading literary classics, to quicken my imagination and facility in expression. I figure that if I should give the whole three hours to scholarly research, I would be in danger of becoming a pedant; if I should devote the three hours to Philosophy, I would be in peril of becoming a dreamer; if I should give them all to literature, I would be very likely to degenerate into a mere rhetorician. And so, to preserve a proper intellectual balance, I follow out these three separate and distinctly different courses of study.

First, a word as to my study of Philosophy. Its chief value lies in the mental discipline that comes through trying to master it — for it is not by any means an easy subject. It might be well for every preacher regularly to read books that will tax his brain power to the limit. We must build up mental muscles of steel if we expect victoriously to battle against the world, the flesh and the devil. How can we hope to do this if we read only light and ephemeral present-day books that are easy to master? A preacher spending all his time in easy reading is like a prize-fighter — pardon the comparison — choosing his sparring partners from among the patients in a tuberculosis hospital. We all need to battle with books beyond our powers that we may be delivered from an exaggerated estimate of our intellectual ability.

The Study of Sermons

Along with my other inspirational reading in the various fields of literature past and present, I like to read sermons. It is a splendid thing for a preacher to be a constant student — not thief or despoiler — of

(Continued on page 390)

The Best Christmas Story

REV. RICHARD BRAUNSTEIN

Those who have read "Simplicissimus" recall his definition of Christmas: "Why it is the birthday of Christ and every child knows that."

Every child *does know that*. At Christmas we are all children. Christmas is the time when we enthrone childhood — the child heart. Christianity is the great *youth movement*. Why discuss any other and more modern movement dedicated to youth? Christ settled that for all time. Christianity began with a babe and it continued on its glorious way by the enthusiasm and momentum of a young man. He was the young man who changed the thought of the world. Anything that makes the world happier and better deserves to go on forever.

For three centuries after the birth of Christ the Christians never thought of celebrating His birthday. Good Friday, Easter, Pentecost. But not Christmas. Why? Because those early Christians lived under the shadows of a sword. Persecution was their portion. Death always loomed in the foreground. Assurance of immortality was the only thing that mattered — peace after the storm.

A birthday was not a thing to be commemorated. Getting out of the world was the main objective.

With better times came better thoughts. Perhaps we should say with better thoughts came better times. Christians eventually came to the conclusion that Christ came, not to bring death but life. Life in abundance. Life, rightly lived. The way to look at death is not to look at it at all but to look away from it. To look at what comes before and after. Christ came into the world to take the hurt and hindrance out of it, to rob it of its frustration and failure. He came not only to preach a beautiful gospel, but that we might live a beautiful gospel — with lip and life.

There has always been a dispute about the precise date of the Nativity. This seems of least importance. It is the fact and not the date we celebrate. Western civilization chooses December 25. Were we in Abyssinia or Armenia we would be expected to celebrate on January 6. If we complied that would be our way of comprehending Christmas. To be tolerant, live in harmony, to respect ideas of others that, too, is cele-

brating Christmas. I may hold the opinion that my neighbor is wrong in his views but I would fight to the last ditch for his right to those views. I expect him to return the courtesy.

So many people do not have any views on any subject that it is a fine experience to meet some who have. Better to think mistakenly than allow the mind to grow fallow. Fertility of mind in one direction or another is better than complete sterility.

Many matters foreign to the idea of Christmas have insinuated themselves into the record. Legends and superstitions. Strange rights and queer customs. A stream may be clear at its source but take on the coloration of the territory through which it flows. The Hudson River takes unto itself the debris and impurity of the cities lining its edges. Nevertheless it is the American Rhine, famed for its historic background and splendid tradition, known the world over for its romance and beauty, its travel and commerce.

Thus with great ideas. They become contaminated en route. Sometimes it is difficult to see the woods on account of the trees. The jewel is lost in the setting. The water is hidden in the jar. The picture is spoiled by the frame. If we can get at the heart of Christmas we shall find the Tree of Life, the Pearl of Great Price, the Living Water, the picture of the Great Redemption.

Christmas stripped of this and that which, like barnacles under a ship, adhering to its fact, means, *Jesus Christ's conception of human life and thought*.

This conception may be stated in a thousand ways. It has been given the content of the best interpretation imaginable through the ages. It is expressed in classic prose and poetry. It is illustrated in masterpieces of art and music, it is given form and value in stately architecture and lovely sculpture. It is incarnated in righteous personality and regnant leadership.

For the present we dwell upon the glory of literature, the appeal of letters, the weight of rhetoric, the power of the printed page. From the vision of Isaiah who saw the desert blossom like the rose and the waste places transfigured into a garden, to the narrative of heroism that marked the wireless operator of the Vestris going down with

(Continued on page 392)

EDITORIAL

THE high stack from which the heavy black clouds of smoke rolled, sucked noisily a hot blast through the maze of flues in the boiler and made the heavy cast door tremble and vibrate on its hinges.

Above, the rumble of heavy mechanical feeders of coal into the hungry maw of the furnace and those who braved the blistering heat might step close and through a purple glass window watch the roaring inferno, inside.

From the boiler, huge, asbestos-covered pipes cut away, through the tiled wall, into the adjoining engine room and there amid the whirl of flying wheels and rods and the slap of heavy belts, modern wonders of the mechanical world took the living steam from the pipes and turned it into amazing power to work for men.

One turbine in particular, was pointed out and inspected. It was identical with the others so far as its form and possibilities were concerned. It had all the gauges, all the wheels and rods, all the capabilities of its fellows, yet it differed from them in the fact that it lay at rest, inactive, neither taking nor giving, dead metal, for the monstrous valve controlling the flow of steam from the boiler had been closed. Deprived of power it could not function.

Power, my friends, power alone is valueless. Power, without expression is useless. A machine becomes valuable only to that extent in which it receives power and applies it in an active, energetic way.

To merely boast of power, without using it, whether mechanical, human or spiritual, means nothing in the scale of accomplishment. Ability becomes of worth solely in expression.

Now that we go lightheartedly into the great season of Peace and Good Will is a most opportune time for us to stop and determine whether or no that peace and goodwill for us and for the church at large is simply latent possibilities in the way of unapplied and unutilized power. I have an idea that in a general way we approach *Christmas* impressed with the beauty of the season and the story which gives us the most blessed Christmas tide, rather than conscious of the force and energy, world moving energy, brought to our very hearts by the season and left to spend itself uselessly.

A new significance attaches to the Christmas time and its message in these days when we hear so much of *world peace* and see so distressingly little of it. We make Christmas a time of giving gifts to those who give to us, and of letting the usual stereotyped greeting of "Merry Xmas" slip lightly from the tongue, and do so little actively toward the spread of that Peace on earth He, whose birthday we honor, came to secure.

There is small righteousness in our attitude toward those who talk of peace and labor, even if weakly for it, unless in the move toward a world and an abiding peace we open our hearts and lives to a vital and living peace and goodwill toward men. And so in extending to you the *Expositor's* greeting of *Merry Christmas*, our hearts go out in warmth and love in the conviction that only to that extent in which we actively labor for peace and good will and put by all limitations and narrow restrictions can that peace come of which the angels once sang.

J. M. R.

The Cover Picture

THE *EXPOSITOR* is indebted to the Cleveland Museum of Art for the picture on this issue of *The Expositor*.

It is from a marble panel, carved at about the time Columbus was making the western world known to Europeans. The carving represents the "Adoration of the Kings" and comes from the hands of Giovanni Antonio Amadeo, a Milan sculptor. At the left the Madonna kneels, looking down at the Babe. Two Kings kneel at her side and a third stands

in a group of priests. From the clouds the figure of God looks down in blessing upon the worshippers.

The panel, while small, was originally part of some Italian church or tomb and still retains traces of gold leaf which would indicate that it was for some building of great richness and beauty.

The sculptor was born in 1447 at Milan, where he executed many commissions, chief among which was his work on the great Certosa of Pavia, the great monastic institution near Milan, where he worked for years. Among other of his important commissions were the tomb at Bergamo of Lanfranc, the memorial chapel for Bartolomeo Colleoni, a shrine at the cathedral at Cremona and the Borromeo tombs at Isola Bella.

The panel is looked upon as a brilliant example of Lombard sculpture by a noted Renaissance master, and for *The Expositor* serves as a most unusual and fitting cover picture for the Christmas issue.



Your Great Perplexity?

WE all have them, even the publishing preacher, so that this is concerned with something very common. But here is a chance to cash in on your perplexity, for *The Expositor* wants you to write between 800 and a 1000 words on the subject, "My Greatest Perplexity and How I Overcame It."

The account must be based upon fact although you may substitute names and places if you desire. *The Expositor* plans to run a series of such accounts and will pay \$5.00 for each one accepted and printed. Simply write your experience, address it to *The Expositor* editorial offices and watch for it in forthcoming issues of the publication. No manuscript will be returned.



The Expositor's New Sermon Department

AGAIN I am happy to announce a new program for *The Expositor* which has been scaled to increase the value of the publication and to point to its leadership among religious publications.

The preacher's work is to preach. Any pastoral work attaching to his office must be and by nature is secondary to the great and outstanding obligation which is his who has been called to *preach the gospel*.

In this materialistic age it is neither uncommon nor surprising to find publications whose editorial view of the work of the church has failed utterly to put first things first. The business end of the church is of high importance and *The Expositor* deals with it in its proper place rather than accord to it a predominance of position even over and above the carrying of the *good news*.

Today's cry from a ministerial Corinth is for greater stress and emphasis upon the one true and only fundamental obligation of the pastor. More sermons have been asked for. The desire of *Expositor* readers to study and benefit by the sermons of others is too great of expression to either ignore or deny. Hence it gratifies *The Expositor* to announce in this manner, increased serviceability in the shape of an enlarged sermon department. Beginning with this issue you may pick up a copy of *The Expositor*, knowing that in its sermon department will be found both morning and evening sermons for every Lord's Day throughout the month. That will mean that with each issue of *The Expositor* you will receive not less than eight complete sermons. Special days of the year will be recognized with suitable sermons, making *The Expositor* unique among minister's journals, in that it will be the only publication to supply its subscribers with such a service.



Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT



Mr. William E. Foster
Church Architect

A huge amount of money is spent each year by the Church for new construction, remodeling old buildings and on Church furnishings. Unfortunately a large part of this money is spent unwisely, because competent advice is not available. It is our intention to publish month by month articles on the various phases of Church building and furnishing. These articles will be written by men who are recognized authorities in their lines and who have made Church designing, glass, organs, and furnishings their special work.

We will also publish from time to time information about and illustrations of recent church buildings, that are worthy of study, so that our readers may follow the trend of church development throughout this country.

It is our hope that these articles will eventually form a complete treatise covering every phase of church architecture, art and equipment, that will be of value to our readers and help them to expend their money for church development to better advantage.

So far as we know we are the first church periodical to attempt a complete series of educational and inspirational articles on this important topic. We strongly urge our subscribers to read them, whether they expect to build or not, for they will be full of interest to

all churchmen and cannot help but increase their understanding and appreciation of church Architecture in general.

I expect to deal with the following subjects during the next few months, in the order mentioned.

— William E. Foster.

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| 1. The purpose of a church building. | 8. Heat and ventilating in church buildings. |
| 2. Architectural style. | 9. Church floors and walls. |
| 3. The church plan. | 10. Stained glass. |
| 4. The Sunday School plan. | 11. Church organs. |
| 5. Value and cost of various Architectural styles. | 12. A comparison of stone and brick. |
| 6. Acoustics. | 13. Church furniture. |
| 7. The church kitchen. | |

The Purpose of a Church Building

It may seem absurd to many of our readers to discuss such a self evident thing as the purpose of a church building, but such a discussion is of the utmost importance, if we are to distinguish the good from the bad in church design. Every experienced Architect knows that he cannot possibly solve an architectural problem correctly and economically unless he is thoroughly familiar with the purpose of the building and all its requirements. As this is the first of a series of articles dealing with church architecture in general, it becomes necessary to understand thoroughly the purpose for which church buildings are erected, in order that the following articles can be better understood in relation to each other, and to the whole subject.

If we should ask the average person what he considered the purpose of a church building, he would undoubtedly say "To house religious activities," and he would be right as far as he went. But the trouble with such an answer is, that it is too general and not inclusive enough. We have multitudes of churches in this country that show plainly that they were built by congregations that held just this narrow viewpoint. The work that these churches accomplish is far less than it might have been if only their congregations had had a broader knowledge of the purpose of a church building and its position in the community. But we cannot blame these congregations for their

lack of understanding. They were victims of the conditions under which they were forced to work. Their efforts to produce a worthy church edifice were largely fruitless because they were obliged to form their opinions as to what a church building should be from churches that they had seen near home, which had been built under similar handicaps, and should not have been used as models. It is not possible for a committee to be informed on all branches of church building, they must to a very great extent rely on the advice of their architect, but too often they are leaning on a broken staff, for the average Architect is not interested in church building until he actually has a church to design, then he hurriedly refers to some of the standard works on church architecture and produces a design that at first glance pleases, but which in reality is only a copy of the churches he sees around him, and is not the result of years of experience. It is difficult to appreciate the great value of constantly building better, of constantly studying the needs and requirements of one type of building, but this accumulation of experience along one line accounts for the fact that a few architects are producing outstanding church buildings, while the others are, at the best, only making creditable copies of their work.

More fully expressed, the purpose of a church building is to provide a center for the religious life

of the community that will be adequate not only to meet the requirements for worship, educational and social contact, but also to express worthily by its outward appearance the faith on which it is founded, and to produce by its interior design a sense of reverence that will add to the beauty of the service and to the devotion of the worshippers.

The exterior appearance of a church building is of the utmost importance because it stands before the world in silent testimony of our faith. We do not build beautiful exteriors to satisfy our own vanity, but because Christianity is a vital thing to us and we feel that a beautiful exterior will more fittingly express our faith and help bring others to it, so that they too may know its blessings. The exterior of a church proclaims its message to all passers-by in terms that they can not fail to understand. It works all day, every day and does not limit itself to church members. But its message may not be one of hope and faith, it may be negative in its character, or it may be one of despair.

When we see a carefully studied artistic church with well kept lawn, no matter how small and inexpensive it may be, we feel that here is a congregation with faith, that they are active and that it would be a pleasure to be in such a church.

Or we may see a large church, apparently expensive, but indifferently designed, with opaque art glass windows staring like sightless eyes from a deaths head. Its effect is negative. We are not attracted or repulsed. It just fails to interest us.

Such a church building, and we are sorry to say that this class includes the majority of existing churches in this country, has failed in one of the greatest purposes of a church building, namely to express a glowing faith within, and to attract the stranger who passes by. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (First Corinthians 14:8).

There is a third class, a class too numerous, which should not be permitted to stand at all. We refer to those cheaply built, poorly designed church buildings that can be found in any community, that show from their outside that the spark of faith within is rapidly cooling. They are out of repair, in need of paint, their lawns are uncut, their windows dirty and often cracked. They are a destructive force, a cancer undermining faith, and spreading contempt for the church in the heart of the passer-by. How can it be otherwise? If the faith means so little to their congregations that they are content to let their churches fall into decay, how can they expect to attract others to share a faith of such little value? How can they expect the outsider to take their faith seriously? There is no excuse for a dirty, shiftless church. It costs but little to keep clean and to cut the lawn. If the congregation is not willing to do this much, far better to join an active church and to demolish the old building than to let it stand as a laughing stock and a shame before all men. By destroying the unfit church everyone would benefit. The members would feel the spiritual benefit of being connected with a stronger, active church of which they could be justly proud, and the

church to which they gave their support would benefit by the addition of more active worshippers.

It is interesting to contemplate the result if all church buildings with a destructive influence should be removed, and if the remaining church buildings would devote every effort towards making their exterior appearance express an active faith within. Would not the church membership increase rapidly? Nothing succeeds like success. People are always anxious to be connected with strong, growing organizations. We would like to see this experiment tried.

In short the purpose of a beautiful church exterior is publicity for the benefit of the church itself, and for the benefit of the community at large. This is the day of publicity. No business can be successfully conducted without it, and we must not lose sight of its value to the church. The exteriors of our church buildings must be an expression of the faith and vision of our people. "Where there is no vision the people perish."

What can be said of the purpose of the interior of a church building? In later articles we will discuss the various self-evident utilitarian purpose of the interior, such as proper auditorium, Sunday school arrangements, kitchen, social hall, etc., but in this article we will confine ourselves to the less appreciated, but equally important, functions of the building.

Our readers belong to every denomination, some love an elaborate ritual with the vested clergy and choir, others are repelled by ritualism and like a service as informal and simple as possible. It is not surprising that there are many denominations among Protestants, for the central principle of Protestantism is individual judgment. But this variation is not one of religious faith. The differences are in form, not faith.

No matter by what denomination a church building may be used, there are certain purposes for which it should be designed that will add greatly to its value as a place of worship without in the least offending even the most sensitive worshipper.

If it is desirable to have the exterior of our buildings beautiful, expressive and appealing, should not their interiors possess all these qualities to even a greater degree? The purpose of the interior of a church building is to produce a sense of rest, and reverence, upon the congregation so that they can more easily worship and be taught the Word of God. But unfortunately very few church buildings in this country fulfill this purpose.

In recent year, church men have recognized the shortcomings of our church buildings with the result that here and there all over our country, but more especially in the Eastern part, churches have been built that are really houses of God, in which some of the sense of reverence found in the old Cathedrals can be felt.

Unless we have actually experienced the sensations produced by a properly designed building it is hard to appreciate their power and value as an aid to worship.

In Europe it is a common sight to see people

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Expositions

PROFESSOR A. T. ROBERTSON, D.D.

Ask Dr. Robertson your questions on Greek Translation

Question: "How could Paul say in Acts 23:1: 'Brethren, I have lived before God in all good conscience until this day?'—X. Y. Z.

Answer: The problem here is how to reconcile this crisp defence of Paul before the Sanhedrin with his words to Timothy later, "though I was before a blasphemer, and a persecutor, and injurious" (1 Timothy 1:13) and with the further words "that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Timothy 1:15).

Certainly Paul did not mean to deny to the Sanhedrin that he was a sinner or to condone his blasphemy and persecution. In his speech on the stairs of the Tower of Antonia to the mob clamoring for his blood he had admitted that he bound and delivered into prison both men and women (Acts 22:4). He stated this fact in proof of his former zeal for the law of the fathers, "being zealous for God, even as ye all are this day" (22:3). Hence "I persecuted this Way unto the death" (verse 4). How can Paul on the very next day say voluntarily to the Sanhedrin that he has lived before God in all good conscience unto this day?

The problem is not one that resolves itself easily and calls for some general remarks about the language used by Paul and his precise purpose in view.

"I have lived as a citizen" (*pepoliteumai*) Paul says. He does not mean as a Roman citizen of which he had boasted to Lysias the day before (Acts 22:29) nor of Tarsus of which he had previously spoken (21:39). The Jews took little interest in that kind of citizenship, for the theocracy was their ideal. That is Paul's idea here. As a citizen in God's commonwealth, "before God" (the dative case of personal interest, *toi theoi*, in relation to God, with an eye on God), Paul claims that he has conducted himself "in all good conscience."

This is precisely where the difficulty comes. We can hardly understand Paul to claim that "his good conscience" justified his part in the death of Stephen which he confessed to Jesus in the vision in Jerusalem as he stated in his speech on the stairs: "And when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him" (Acts 22:20). Paul made no effort to split hairs over the fact that he had not actually thrown any stones at Stephen, but only held the clothes while the others did the dirty, bloody work. He "consented," he admitted, and used the very word (*suneudokon*) that Luke employs in Acts 8:1 when Paul is first mentioned: "And Saul was consenting unto his death." Paul admits his share in the death and blood of Stephen. The same thing is true of the persecution that

followed, for Luke states that Saul was "yet breathing threatening and slaughter" (Acts 9:1) when he went to the highpriest for letters to Damascus. "Slaughter" (*phonou*) had become part of Saul's very breath (*enpneon*, breathing in the smell of blood and enjoying the sniff like a warhorse). This picture of the young persecuting Pharisee is not overdrawn by Luke for Paul so describes himself in the address before Agrippa: "And when they were put to death, I gave my vote against them" (Acts 26:10). It is true that he had received authority from the chief priests to arrest these disciples of Jesus, but when the trial came before the Sanhedrin, "I gave my vote against them" (*katenegka psephon*), "I placed down my vote or pebble" against them. The Greeks used pebbles in voting, black pebbles for condemnation, white pebbles for acquittal. Hence the figure of the "white pebble" (*psephon leuken*) in Rev. 2:17 for the one who overcomes (comes off victorious). Paul probably means by this language that he was a member of the Sanhedrin and so cast his vote with the rest. But, if his language be interpreted figuratively, it means approval of the death of these saints of the Lord. Clearly then Paul is not oblivious of the enormity of his sin as a persecutor when he claims that he did it "in all good conscience."

Now persecutors are always men of intense conviction and they usually justify what they do as a matter of conscience. The Spanish Inquisition, for instance, furnishes abundant illustration. Doubtless those who ordered the massacre of St. Bartholomew's Eve felt the same way. The Pilgrim Fathers fled from England to escape persecution and then began to persecute each other in New England besides the Indians.

What did Paul mean to say? The Greek word for conscience (*suneidesis*) does not occur in the oldest Greek, but the Stoics, the Septuagint, Philo, the New Testament, and ecclesiastical writers all make frequent use of it. Like the Latin *conscientia*, from which we get our English word, it means "knowledge together with" that is consciousness of self, a sort of double self, one's knowledge of his own Ego as Paul pictures in Romans 7 and as appears in Hebrews 10:2. In the New Testament Paul makes the most frequent use of the word and it is not in the Gospels at all. In Romans 2:15 Paul gives a graphic picture: "Their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." He does not say that those "without the law" always obey the law of the conscience. Those who sinned without the Mosaic law will perish without the Mosaic law precisely as those who sin with the Mosaic law will perish with the Mosaic law (Rom. 2:12). When the conscience is all the law that one has, he must obey that conscience always, a thing that no one has ever done save Jesus our Lord. Paul

does not say that each heathen always does what he knows to be right, but the opposite. His own conscience approves or disapproves his own conduct as the case may be.

The conscience, according to Paul, may be weak (1 Cor. 8:7 *asthenes*) for lack of knowledge and not able clearly to distinguish what is right and wrong. It is easy then to "defile" or pollute the conscience. One should hold the mystery of the faith in a pure conscience (1 Tim. 3:9) and a good conscience is one of Paul's aims for Timothy (1 Tim. 1:5). It was a dreadful thing for men to have their own conscience branded as with a hot iron and so seared and out of use (*kekausteriasmenon*, 1 Tim. 3:9), and yet Paul so describes some of the Gnostic heretics who justified their evil lives.

Perhaps we shall have to say that Paul only means in Acts 23:1 to say that he had had all through his life in God's commonwealth a consistent purpose to do God's will and that this was true when he disobeyed God by persecuting the Christians. He had not been disloyal to God or to Judaism in becoming a Christian. Christianity is the true Judaism. That fact does not make wrong right, but it does alleviate to some extent Paul's crimes and sins. He was not sinning just to be sinning. He actually thought he was doing right even when he was doing wrong. That is true of many today. In other moods Paul acutely felt the heinousness of his sins as is shown in 1 Tim. 1:13-15.

Gold-Mining in the Scriptures

REV. R. C. HALLOCK, D.D.

FIVE CHRISTMAS GIFTS CHRIST GIVES TO MEN

Early on Christmas morning our West Virginia youngsters used to start out to cry "Christmas Gift!" to each man met on road, footpath or dooryard. The response was almost surely a bit of candy, a few peanuts, or perhaps some cheap trinket or toy.

"Christmas Gift!" So cried the hungry, longing world; and God sent his Son with gifts for man, five great gifts which Jesus named. The gift of Rest; of Peace; of Immortal Food; of Eternal Life; and the Gift Supreme — Indescribable.

Each one of these five would prove to be a worthy theme for any discourse; but all five taken together will make the mighty message of an inspiring sermon for Christmastide.

1. Christ's Gift of REST. Matthew 11:28-30.

Deute pros me pantes hoi kopiohntes kai pephortismenoi, kagoh anapausoh humas, Hither to me, all toiling and burdened ones! and I (emphatic) will give you rest.

This is the Gift. Rest; of Spirit — in a world of strain and stress. Rest; of Mind — in a life full of hard problems and perplexities. Rest; of Heart — though all the attractive temptations of Vanity Fair tug at the desires. God's first great gift by Christ. Yet to the gift is attached a condition: *Arate ton zugon mou eph' humas kai mathete ap' emou, hoti praus* (gentle; not "meek") *eimi kai tapeinos teh kardia*, Take my yoke upon you and learn from me, for that gentle I am and lowly in heart, *kai heurehsete anapausin tais psuchais humohn*, and ye shall find rest for your souls. Here is the simple yet necessary condition; but that condition, complied with, is itself a rich blessing to the weary: *ho gar zugos mou chrehstos kai to phortion mou elaphron estin*, for my yoke is

good (not "easy") and my burden (from *pheroh*, to bear) is light. As to *chrehstos*, see Weymouth, 3d ed. in loc., note: "The 'good' conveys the idea not so much of easiness to bear as of actual benefit from bearing it." The gift is "Rest;" that gift can be received only by taking up and bearing the yoke of Jesus; that yoke, when borne, turns out to be a wondrous blessing in itself. For it is good to bear Christ's yoke, when we learn how good it is! As to *praus*, see W. J. Hickie's Lexicon in the Macmillan G'k N.T. — "This word never did, at any time, or in any passage of any author, signify meek." It means gentle. Earlier N.T. G'k lexicographers have the vicious habit of giving meanings of words too often as, and just because, they are so translated in the King James; which is "verbal inspiration" with a vengeance!

2. The Gift of PEACE. John 14:27.

Eirehnehn aphiehmi humin, eirehnehn tehn emehn didohmi humin, Peace I leave with you; my own peace I give to you; *ou kathohs ho kosmos didohsin egoh* (emphatic) *didohmi humin*, not as the world gives do I give to you.

This is the Gift. Peace; of Conscience — in spite of all our past sins. Those sins have been washed away. Peace; of Spirit — while the world, baffled and amazed, dreads what Pandora box of war, wickedness and woe may be about to break over the earth.

"Loud may the troubled oceans roar;
In sacred Peace our souls abide."

Peace; of Soul — though the Church also be amazed and baffled by divisions and strifes of liberalist, dogmatist, modernism, conservatism. For we know that God reigns, and that all shall be well at last.

The great vessel swept down the Lachine rapids. two pilots at the wheel, the Captain close before the pilot house. Submerged reefs to the right, water-washed crags to the left: from the one and from the other our ship leaped like a frightened steed. I watched the Captain give his quiet commands, the pilots whirl their wheel with might and main: the boat swerved, reared, plunged amidst the hurtling waters, but touched no rocks, scraped neither reef nor crag. Our Captain was in command, and he knew the way! "God is in his heaven; all's right with the world." Christ's solemn Peace is ours.

3. Christ's Gift of IMMORTAL FOOD. John 6:27, John 4:14.

Ergadzesthe meh tehn brohsin tehn apollumenehn alla tehn brohsin tehn menousan eis zohehn aiohnion, hehn ho Huios tou anthrohpou humin dohsei, Toil not for the food the perishing, but for the food remaining unto life eternal, which the Son of man will give to you.

Hos d' an pieh ek tou kudatos hou egoh dohsoh autoh, ou meh dipsehsei eis ton aiohna, But whosoever shall (once) drink of the water which I shall give him shall not ever (again) be thirsty unto the eternities. Bread of Life and Water of Life, immortal food; this Christ gives to his spiritual children. But what, literally, is that Immortal Food? All material things are symbols of the spiritual; all earthly things are pictures of heavenly. Yet the material symbol itself may be far more spiritual than we have supposed. For instance: if the atom, in final analysis, be found to be nucleus or center of power, and if power prove in the last analysis to be mind-power, spiritual energy, why may not the "material" food and drink which nourish the body be in reality impregnated with spiritual "vitamines" for soul nourishment? What if the "spiritual body" be in fact the "natural body" in its perfected form? At once the "resurrection of the body" would become supremely logical.

Nevertheless, man's material food, be its ultimate nature what it may, is transient, fleeting, perishing; God's Gift, Immortal Food, is forever. And *this* is what that gift of Immortal Food truly is: *Houtos estin ho artos ho ek tou ouranou katabainohn hina tis eks autou phageh kai meh apothaneh: Egoh eimi ho artos ho zohn ho ek tou ouranou katabas. Ean tis phageh ek toutou tou artou zehsei eis ton aiohna. Kai ho artos de hon egoh dohsoh heh sarks mou estin huper tehs tou kosmou zohehs.*—John 6:50-51. Depths profound; yea, the deep things of God!

4. Christ's Gift of ETERNAL LIFE. John 10:28; 17:2.

Kagoh didohmi autois zohehn aiohnion, kai ou meh apolohtai eis ton aiohna, kai ouch harpasei

tis auta ek tehs cheiros mou, And I give to them Life Eternal, and they shall never, never perish (no, not unto the eternity), and not any one shall snatch them from my hand . . . Kathohs edohkas autoh eksousian pasehs sarkos, hina pan ho dedohkas autoh dohsei autois zohehn aiohnion, Even as thou gavest him (the Son) power over all mankind, that he should give Eternal Life to all those whom thou hast given him.

This is the Gift. Life more abundantly. Eternal Life for the Soul. Eternal Life for the Mind. Eternal Life for the Heart. Eternal Life for the Body, in purified and perfected form. Yes, unto all eternity I expect to worship, to learn, to love, to serve; and God's infinite universe will furnish the field for it all; God himself will be the crown and glory of it all. Priceless Gift! God's gift of eternal life.

5. The Gift SUPREME — INDESCRIBABLE. 2 Cor. 9:15; Gal. 2:20.

Charis toh Theoh epi teh anekdiehgehtoh auhpou dohrea, Thanks to God for his gift indescribable! En pistei zoh teh tou Huiou tou Theou, tou agapehsantos me kai paradontos heauton huper emou, In faith I live, the (faith) of the Son of God, who loved me, and gave himself for me.

"Gave HIMSELF!" Gift unspeakable, Gift unthinkable, Gift beyond all gifts! *Houtohs gar ehgapehsen ho Theos ton kosmon hohste ton Huion ton monogeneh edohken, For SO loved God the world, as that his Son, his only begotten, he gave; and that Blessed Son loved me and gave Himself for me.*

Now we understand why Christmas love and giving cannot other than be. Fathers, Mothers, give gifts to your children! Your Father in heaven gave his only Son. Brothers, Sisters, give beautiful Christmas gifts to one another! Your Divine Brother gave himself for you. Friends, Companions, Lovers, give brightest gifts of the blessed day! Let all little boys and girls laugh and shout with childish glee, because of their Christmas treasures. Let love reign on earth; let all war and strife cease; let all petty neighborhood and family quarrels be healed; let peace on earth, good will amongst men, be established; for that God hath given his Son, Christ hath given Himself, for all men! These Five Great Gifts the Son of Man brings to all the sons of men who will to receive them: *Anapausis, Eirehneh, Brohsis Aphthartos, Zoheh Aiohnios, Christos Heautos.* God's Christmas Gifts to the world!

Sons of men, will you not take God's precious gifts, offered to you today without money, and without price?

Sermons

The Two Advents of Our Lord

Morning (1st Sunday in Advent, Dec. 1)

The Rev. W. S. Bowden

Old Testament prophecy pointed to two distinct advents of the Messiah. He came in fulfillment of prophecy. He has promised to come again. Some people say: "Do you really think that Jesus is coming to earth again? I think Jesus is here as much as He ever will be." If the Scriptures do not teach a second personal manifestation of the Messiah, neither do they teach a first coming.

"Christ having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Heb. 9:28, R. V.

This passage connects the two advents of our Lord. These two comings of the Son of God are fraught with tremendous significance to the human family. These are the two events around which all other events in the divine economy revolve in smaller or larger circles. No thorough understanding of the plan of salvation can be had by any one who leaves out either of the advents. It would be profitable for any one to take paper and pencil and note the analogies between the first and second coming of Christ, together with the scripture foundation. We shall point out a number of the many suggested parallelisms between the two advents of our Lord.

1. The fact of the two comings fills the Bible. The promised "seed of the woman" is kept in sight all the way through the Old Testament. It is not our purpose to name the particular passages, much less to quote or comment upon them, but to remind the reader that such is the case.

2. The manner of each advent is foretold. A number of separate items regarding the manner of His first advent and the work of His earthly life were predicted in advance and exactly fulfilled (See Isa. 7:14; 9:6; Micah 5:2). His second coming is to be personal, visible, glorious, and with the holy angels. John 14:3; 1 Thess. 4:16; Matt. 16:27; 24:27; Rev. 1:7; etc.

3. The objects of both comings are revealed in advance (Matt. 18:11; Luke 19:10; 1 Thess. 4:13-18; 2 Tim. 4:1; etc.). While both advents are in a sense related to the world, they are in a special manner related to the church. The church, strictly speaking, was instituted at the first coming of Christ, and its completion is marked by His second coming. The church looks back to the first coming of Christ as the dawn of hope and forward to His second coming as the fruition of hope.

4. The approximate time of each coming is revealed. The Jews did not know the exact time when the Messiah would come, but they did have enough light on the subject to perceive that the time was ripe for the Messianic prophecies to be fulfilled (Dan. 9:25). There are also a number of time periods connected with the second advent.

The book of Revelation is given to *reveal*, not to conceal. The Master Himself in giving His "fig-tree" illustration said: "So likewise ye, when ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand (Luke 21:31; Matt. 24:33; Mark 13:29). Shall we then, because we know not the particular day and hour, say virtually: "Lord, you are mistaken. We cannot know anything about the time!" God forbid! We may know what is revealed.

5. Both advents are preceded by strange expectations. Some at the first coming of Christ were looking for Him. There was a strange expectation. Just before He came 6,000 Pharisees refused allegiance to Herod the Great, saying that God was about to raise up their Messiah. How is it today? There is quite an agreement among many of the most saintly souls in most of the evangelical denominations that "the coming of the Lord draweth nigh." God's Word is back of this firm conviction.

6. Both comings have appropriate phenomena attending or preceding. At the first advent the wise men from the east were guided by a star which was a special sign to them. Then there was the angels' Christmas anthem and the shepherds' visit to Bethlehem, as also the wrath of Herod. Do we not read concerning the second coming of the "shout," the "trump of God," the "cloud," the rending sky, the saints "caught up," the great consternation as the wicked call for rocks and mountains to fall on them?

7. Both advents are foreshadowed by the day of atonement. The high priest under the old economy made a sacrifice for the sins of the people. This Jesus did when He came the first time. He offered up His life as an acceptable sacrifice to God. We are told by the writer of the epistle to the Hebrews that Jesus has now entered the most holy place in heaven for us. He is there as our High Priest. As the Jewish high priest came forth after his ministration to bless the waiting people, so the day hastens when our High Priest will come forth to bless His waiting people with everlasting life and health and beauty. Isa. 25:9.

8. Both advents are symbolized by the Lord's Supper. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11:26). Many have partaken of the sacred emblems in remembrance of His death without thinking of the forward look of this ordinance. But just as surely as this ordinance points back to the cross, just as definitely does it point forward to the end of the age and the coming of earth's rightful King.

9. Both comings are typified in Melchisedec (Gen. 14:18-20; Heb. 7). He was both a priest and a king. Christ's first coming established Him as a priest. He accomplished the work of atonement for which He came into the world, and from the day of His exaltation to the right hand of God He has been making high-priestly intercession

for His people. Soon He will close His work as high priest and will enter upon the period of His kindly reign. "King of Salem" or "Peace." How appropriate! Yea, "King of kings and Lord of lords."

10. Both advents are generally disbelieved, or misunderstood. The Jews erred in looking for a glorious, temporal kingdom in manifestation. They had mixed up the prophecies of His two advents, or in a large measure they had overlooked the predictions of the humble birth, the quiet, unostentatious life, the deep poverty, the great humility, and the ignominious death of the cross. Because Jesus did not come with the pomp and glory with which He will come the second time, the Jews rejected Him. Today there is a large amount of unbelief in the world and church regarding the second coming of Christ, and the truths relating to His return are badly misunderstood. The church has made the opposite mistake to that made by the Jews. The prophecies are spiritualized till they are meaningless.

11. Each coming is welcomed by a comparative few. "He came unto His own, and His own received Him not" (John 1:11). As a nation the Jews rejected Him, but there were a few who received Him (Luke 2:25-38). Simeon was "waiting for the consolation of Israel." Anna "spake of Him to all them that looked for redemption in Jerusalem." The Shepherds and the Magi received Him gladly. But alas for the multitude! As the Hebrew people were chosen to herald and welcome Him at His birth, but sadly failed, so it is to be feared that the Church, chosen and called to welcome Him at His return will be found wanting.

Striking Contrasts

There are striking contrasts between the two advents of our Lord. His first coming was in poverty. Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Though He once had no place to lay His head yet He will surely come the second time, a powerful Prince, clothed in the rich robes of royalty.

His first coming was in sorrow, shame and ignominy. He was a "man of sorrows and acquainted with grief," "despised and rejected of men." When He comes again it will be in His own glory, and in the glory of His Father, to "be

glorified in His saints, and admired in all them that believe, in that day."

He came at first a helpless babe, wrapped in swaddling bands, and cradled in a manger. No royal pomp attended His first coming, and but little stir was caused by His humble birth. He will next appear as King of kings and Lord of lords, to banish sorrow forever, tears and pain. He came first as servant of all, in humble subjection to the dominion of law. His second coming will be as Conqueror of all and Executor of His own righteous laws.

At His first coming He was led as the antitype of the pascal lamb to His slaughter. "The chastisement of our peace was upon Him." He was offered up as the sin-offering for a guilty world. Unto them that look for Him shall He appear apart from sin unto salvation.

He was once led forth as a captive from prison and judgment unto death. At His return He will put an end to Satan's empire, and at His call all who have fallen under the stroke of death shall come forth. He who hung upon the cross will yet be seated upon the great white throne.

He who was crucified on Calvary shall yet reign on Mount Zion. He who wore the crown of thorns is to wear the crown of glory. The blessed Christ who once stood a helpless, innocent victim before an unjust Judge, shall yet sit as the righteous Judge, and before Him shall be gathered all the inhabitants of the earth.

His first coming was unattended. He comes again, not alone, but attended by all the holy angels. There are ten thousand times ten thousand, and thousands of thousands of angels. These angelic hosts will be summoned to attend our triumphant Lord on His return trip to earth.

Comparatively few of earth's population saw Jesus when first He was here, but when He shall come "in the clouds of heaven with power and great glory," "every eye shall see Him, and they also that pierced Him." His first coming was welcomed by the humble shepherds and wise men. His second appearing will be greeted by the faithful of every age and clime, who shall be caught up together "to meet the Lord in the air, and so shall we ever be with the Lord."

"Our eyes are lifted heavenward;
Our hearts within us burn;
We wait, O blessed Jesus,
For Thy foretold return."

Our Anchorage

(Evening, Dec. 1)

Rev. John S. Cornett, Ph.D.

"Which hope we have as an anchor of the soul, both sure and steadfast."—Hebrews 6:19.

"The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at last across the chasm swung
The cable — then the mighty bridge in air!
So we may send our little timid thought

Across the void, out to God's reaching hands —
Send out our love and faith to thread the deep —
Thought after thought until the little cord
Has grown to a chain no chance can break,
And — we are anchored to the Infinite!"

Thus writes the poet Edwin Markham of the bridging of the Niagara Cataract, and of the bridging the space between the soul of man and the Infinite Spirit of God.

We live in rushing and tumultuous times, when the tide of the affairs of the world runs high, when trifles that worry us and cause us grief and anxiety toss our spirits hither and thither as the

billows of ocean toss their crest of foam. One of the deepest longings of thoughtful men and women in times like these is to be "anchored to the Infinite." When Reginald Campbell, an honored English preacher, was in this country he was asked what message he deemed important to give to American ministers. After referring to the different methods of entertainment that some ministers were using to attract crowds, he said, "I do not criticize; I only offer my own deep conviction that our work as ministers is not to entertain but to bring men face to face with God. The one thing that men find in the house of God which they can find nowhere else is just help in getting in touch with God."

Men need to be anchored to the Infinite. The soul of man can be anchored to the Infinite. It is a fact, literally true. We are living in a time of truly marvellous discoveries and inventions. By means of the wireless telegraph our meaning and our words are flung across thousands of miles of space without even the medium of a wire to carry the message. By means of the radio the songs and lectures of artist and scholar are broadcast vast distances with no medium save the waves of air to carry them. Similarly there are currents of power in a spirit-filled universe that bear our messages to the Heart of the Eternal. In the words of the poet, "So we may send our little timid thought, Across the void, out to God's reaching hands." In the words of the lawgiver of ancient Israel, the man of God, Moses, "If thou shalt seek the Lord thy God, thou shalt find him if thou seek him with all thy heart and all thy soul." In the words of the author of the Epistle to the Hebrews, "which hope we have as an anchor of the soul, both sure and steadfast." God is in his universe, his energy to be laid hold on, his power to be appropriated, his wisdom to be taken up into our being. The medium is prayer. 'Prayer is the soul's sincere desire, uttered or unexpressed.' The outgoing of lines of thought and faith from the mind of man to God do serve to anchor us to the Infinite.

It is a commonplace to say that we need God for wisdom and guidance in the affairs of life. Men and women greater than we by far have realized the need of that guidance. When General Gordon faced the perplexities of a dangerous African expedition, it was his custom to begin each day with a period of prayer in his tent asking God's guidance for the day's affairs. And afterwards he said that "he prayed his boats up the Nile." Said Lincoln concerning his habit of prayer, "I have been driven to my knees many times by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

How we need this anchorage of the Infinite for the sake of poise and health of mind and body. Nowadays men are apt to be worn out and ready to die before their time. The twentieth century pace is a killing pace. Men are esteemed old at fifty in the competitive business world. Insurance agencies tell us that at the age of sixty four out of every five persons are dependent on others

for a livelihood. Many employing corporations refuse to take on men over forty years. In middle life men are breaking down from exhausted nerves. And the doctors give as their diagnosis, "Worry and hurry undermining health." What is the cure? Medicine is of little use. Living according to the laws of Nature, which is usually a difficult thing to do in our day of artificial modes of living, is a great help. So-called "mental cures" in abundance are to be found. What is still more fundamental is to learn to rest in God. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. He shall call upon me and I will answer him. I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him" A young girl returned one day from a lecture on "Mind Cure" and rushing into her grandmother's room began enthusiastically to repeat what the lecturer had said: "We ought to go to sleep every night repeating some formula of hope and confidence as a means of bringing health and peace." The grandmother, sitting with a Bible in her lap, lifted a calm face and said, "My dear, I do not need to go to a new-fangled lecture to learn that. I learned that long ago from this Bible and for years I have gone to sleep every night repeating David's words of confidence and hope, 'I will both lay me down in peace and sleep; for Thou, Lord, makest me dwell in safety.'"

An anchor is something that suggests steadfastness. Even the mighty ocean liner has need of the anchor for support and staying power in a time of storm. Somehow today, looking about us, men are less confident than they used to be in the world and its outward shining splendor. The Great War taught us among other things that the tremendous increase of modern scientific knowledge involving control of the elements could be used for purposes of destruction and ruin of human life on an unprecedented scale. Again modern finance has made it possible for a people to pledge not only their own credit but to mortgage the future of generations yet unborn to wage war to the point of exhaustion. Again there is the fact of the uncertainty of a great deal of what we hold for knowledge. Both science and religion, when it comes to the great ultimate question of life, have to grope their way and are able to throw but little light on ultimate mysteries. The scientific enquirer tends to laugh at what the religious man calls his faith-knowledge. The scientist perchance turns his telescope upon the heavens and says, "I find no God there." Or perhaps he asks the religionist such inconvenient questions as, What is the soul? What is the nature of the future life? And the religious man, when he is perfectly sincere, admits that he cannot describe these and that he has knowledge of them only by the way of faith and experience. But again the religionist may turn and ask the scientific philosopher also some very inconvenient questions as well. Of the biologist who has made a lifelong study of the various forms of animal life he may ask, What is life? Or he may turn to the physicist with the question, What is

electricity? What is the nature of matter? And then it is the scientist's turn to falter.

Truly with the Apostle Paul, we know in part and our knowledge shall vanish away; imperfect at the best and ever making way for new and fresh light and truth. Here also we would fain reach out beyond the realm of human knowledge

Comfort Ye, My People

(Morning, Dec. 8)

Rev. R. B. Peery, D.D., Ph.D.

"Comfort ye, comfort ye, my people, saith your God."—Isa. 40:1.

I like these words. They have the right ring about them. They sound as if the eternal God Himself had spoken them. And do they not bring to us the very message that God has always been trying to convey to His children—a message of encouragement, of comfort, of consolation, and of inspiration?

And how like the great God and Father of us all it was for Him to send this message just when it was needed most. For that was one of the darkest hours of Hebrew history. The people had languished in Babylonian exile for seventy long years. They were discouraged. They had lost heart, and were almost in despair. It was in that critical hour that Jehovah sent them this heartening message—"Comfort ye, comfort ye, my people."

There is a little touch here in the original Hebrew that does not come out in our translation. Instead of the conventional "speak ye comfortably to Jerusalem" the text really says, "Speak ye to the heart of Jerusalem." Men are forever appealing to our reason, talking to our heads; but not to our hearts. And yet it is the heart that is troubled and tried, discouraged and cast down; and Jehovah, who understands us altogether, sends His message where it is needed most, to the despairing heart. God help me to speak to your hearts this morning, and give them some of the sweet encouragement and cheer that this text embodies!

Now we may know that when Jehovah says, "Comfort ye, comfort ye," it is because there are ample grounds and sufficient reasons why we should be comforted and take new courage. He is not one of those who would cry, Peace, Peace, when there is no peace; neither would he bid us be of good cheer unless there were adequate reasons therefor. And we have three of these reasons suggested in the words of our text.

1. *Jehovah is still your God, and you are still His people.*

The chief reason for this despair of the Hebrews was the fear that God had cast them off. They had been His chosen people. They had received many and signal marks of His especial favor. Theirs were the lawgivers and the prophets; theirs was the great temple, with its ritual and sacrifices; theirs were exceeding great and precious promises. But Jehovah had withheld His favor, and allowed His people to be carried away captive. For seventy long years they had been left to languish in hard exile. It seemed that God had

with its limitations, its uncertainty, its constant change, to that which is sure and steadfast. This at least we have, that behind the change and uncertainty of all outward things, all forms of thought and knowledge, there is God our Anchor-age, the same yesterday, today and forever. "Oh Thou who changest not, abide with me!"

forgotten them; and that fear was the heaviest burden of those exile years.

Did you ever think how belief in a Divine Providence, watching over us and making all things work together for our good, is a great staying and sustaining power in life? Well do I remember sitting one afternoon in the second story of a light frame house in the great city of Tokyo, with some friends, when suddenly the building began to shake, suspended things to swing back and forth, and pictures to fall from the walls. My native friends cried out, *Jishin, jishin!* (earthquake) and we all went scrambling down the stairway into the open yard. Even there everything was in commotion: the chickens were running to roost, the solid earth was heaving and swelling like the waves of the sea, the trees were bowing back and forth to each other, and all was confusion and turmoil. But when I looked up into the afternoon sky the summer-bringing sun was riding serenely in the heavens, unaffected by all this motion and insecurity down here; and I found comfort in the thought that the law of gravity still held, and at least our planets would follow their regular courses through the sky without collision and destruction.

The same strength and comfort comes when we remember that a wise and good God is still at the head of our universe, directing and controlling all its mysterious events and movements. And I am not surprised that when men lose faith in that overruling Providence, they lose faith in their fellowmen too; and often throw themselves away, landing in the gutter or in a suicide's grave. Some years ago a brilliant young man in England, reared in a manse, a member of the Bible School and the Church, went away to the university for further scientific studies. There he fell under the influence of evil advisers, who gradually undermined his faith in God, in the Bible, and in a Future Life. He realized by and by that he had lost something very helpful and precious out of his life, and he expressed his deep sense of that loss in these despairing words: "I have seen the summer sun shine out of an empty heaven upon a soulless world; and have felt with utter loneliness that the great Companion is dead."

But thank God, the summer sun does not shine out of an empty heaven, for God is still in His heaven, and all will yet be right with His world; thank God, that sun does not shine upon a soulless world, but it shines upon a world that is shot through and through with soul and spirit as its only permanent and abiding reality; thank God, the great Companion is not dead, for He that keepeth Israel shall neither slumber nor sleep.

And so the prophet reminds the Hebrews that

the old relation still holds, God is still their God, and they are still His people. And in that truth they find courage to carry on, and to endure.

2. *Your Iniquity is Pardonned.*

Back of all the trouble and sorrow that God's Chosen People had to bear was their sin. They were a stiffnecked and a rebellious people. Through the prophets Jehovah rebuked them for their sins and iniquities, and called them back to the right way. But in a little while their feet again wandered into strange paths, and they fell into heathen idolatries and wickedness. Then Jehovah allowed their enemies to rob and despoil them, as a punishment, until they were chastised into obedience. And in the end, after repeated rebellions and sins, God caused them to be carried off to Babylon, where they might be purified by the cleansing fires of the exile. Sin was the cause of all their trouble and sorrow.

But after seventy years of discipline Jehovah said, "It is enough; you have received of the Lord's hand double for all your sins; your iniquities are pardonned." What a glorious assurance that was! How it must have brought comfort to the heart of the exiles! The cause of their trouble removed, they would be no longer under punishment.

Back of all the suffering and sorrow of this world is somebody's sin. For pain, anguish, and death are the fruit of sin, and only follow in its wake. As the silly ostrich is said to do, we may thrust our heads in the sand to shut out the sight of it, and then say that sin is unreal, an imagination of mortal mind. But facts are ugly things, stubborn and unyielding; and we cannot imagine them away. All have sinned; and death has passed upon all.

Note that their misery-bringing sin was fully pardonned. It was not merely covered up or hidden; but it was fully met and atoned for. The debt was paid, and they were absolved. We too, may take comfort in this thought. Our sins are many and heinous in His sight. But Christ has borne our sins in His own body on the tree. "He bore our griefs, and carried our sorrows; the chastisement of our peace was upon Him; and with His stripes we are healed." Hence, as St. Paul assures us, "There is therefore now no condemnation for us who are in Christ Jesus, who walk not after the flesh but after the spirit." "Being justified by faith, we have peace with God."

Paschal Lamb, by God appointed,
All our sins on Thee were laid;
By almighty love anointed,
Thou hast full atonement made.
All Thy people are forgiven
Through the virtue of Thy blood;
Opened is the gate of heaven;
Peace is made 'twixt man and God.

3. *Your Warfare is Accomplished.*

This warfare was the experience of the exile in Babylon, fighting her idolatries and her iniquities. God's long purpose was now accomplished. The hardship and discipline had done its work. Close contact with heathenism at first hand had shown the Israelites that it was not so attractive as it appeared at a distance. Thus the enforced years in

Babylon permanently weaned them away from idolatry; and after the exile we read no more of their going astray after the gods and the customs of the Philistines. The period of warfare was at an end; and the time of the home-going was at hand. Already God had raised up His strange servant Cyrus, who would soon capture the great city of Babylon, overthrowing her rulers; and one of the first edicts he would issue would be a permit for the Hebrews to return to Palestine, and rebuild their city and state again.

Oh the joy of that assurance! The long exile was over, and these expatriated Jews could return to the homeland again. Would you know how sorely they felt the exile, you have but to recall their longing words preserved by the Psalmist, "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion. For there they that carried us away captive required of us a song, saying, Sing us one of the songs of Zion. But how can we sing the songs of Zion in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth." Yes, to one who loves his country, exile is the severest of punishments. It was to these poor Hebrews; and no gladder message ever came to them than this, that their exile was ended and their warfare accomplished. Now they could go back to the land of their fathers, and rebuild again the glorious temple of their God.

Here too we may apply this assurance to ourselves. Our warfare is almost accomplished; and our homegoing is not far away. This is a beautiful world the good God has given us, and we will thankfully enjoy it while we may; but let us never forget that this earth is not our permanent home. We are but pilgrims and strangers here, sojourners in a foreign land. Our citizenship is in heaven, from whence we look for a better country. We seek a city that hath foundations, whose builder and maker is God. And the time of our exile will soon be over. The snows of many winters have whitened the heads of some of you; others yet in your prime are bearing the heat and burden of the day; while some of you are still in life's rosy young morning — but for one and all this warfare will very soon be accomplished.

Oh that we might learn to think of death as a homegoing; as the leaving of the outworn shell of our bodies by life's unresting sea, while we ourselves go on to dwell in the more stately mansions! Death is the great adventure into the unknown, where God is; and nothing so universal can possibly bring us ultimate harm. Our poet-philosopher Emerson, toward the end of his life, said something like this:

"Goodbye, proud world, I'm going home;
Thou art not my friend, and I'm not thine;
Too long thy busy marts I've roamed,
A river bark or the ocean brine;
Too long I've been tossed like the restless foam,
But now, proud world, I'm going home."

"Comfort ye, comfort ye, my people, saith your God"—not that you may be lulled into insensibility and sleep; but that, encouraged and heartened for your further tasks, you may gird up the

loins of your mind, and go forth again with vigor and enthusiasm in the great work God has assigned you. With good cheer and hope, go out into God's world, and do bravely and manfully whatever tasks may fall to your lot; looking forward all the while to that glad release so soon

to come when your warfare shall be accomplished.

"For now we fight the battle, but then shall wear the crown
Of pure and everlasting, and passionless renown;
For now we watch and struggle, and now we live by hope,
And Zion in her anguish, with Babylon must cope;
But He whom now we trust in shall then be seen and known,
And they who know and see Him shall have Him for their
own."

The Song of the Heart

(Evening, Dec. 8)

Rev. John S. Cornett, Ph.D.

"The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." (Eccles. 1:9).

"I thank my God always, making mention of thee in my prayers, hearing of thy love and of the faith which thou hast toward the Lord Jesus, and toward all the saints: that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in you, unto Christ." (Philemon 1:4).

On the one hand pessimism; on the other hand faith and hope. On the one hand the gloomy utterance of the fatalist, "The thing which hath been is that which shall be." And on the other the expression of buoyant and abundant faith, "I thank God always . . . hearing of the love and of the faith which thou hast . . ." The author of the book of Ecclesiastes is one of the very late writers of the Old Testament, and he brings to his work an atmosphere of gloom and despondency and a want of faith in Jehovah which is in direct contrast to the spirit of the Old Testament as a whole; which goes to indicate the influence of currents of thought that had come in from the outside world. The ideas are by no means typical of Hebrew thought. They reflect an acquaintance on the part of the author with Persian fatalistic thought which had always emphasized the fact of an everlasting struggle going on in the world between two principles of good and evil, light and darkness, a struggle that must continue to be waged eternally with no prospect of final victory of the one over the other. Such a gloomy, fatalistic world-view comes to expression in Ecclesiastes.

The writer puts himself in the person of Solomon, the son of David, the one and only sovereign of the ancient Hebrews who had lived with all the munificence and splendor of the Eastern monarchs of the time. Great wealth he had had in buildings, gardens, servants, cattle, silver and gold. He had been in a position to try out life, as it were, with all the circumstances of earth's possessions and luxuries. And in the end pronounced it all vanity and vexation of spirit. There was nothing in life that profited. "What profit hath he that worketh in that wherein he laboreth?" "A man hath no pre-eminence above a beast, for all is vanity: all go unto one place, all are of the dust and all turn to dust again." Surely no profit in life. Then man may just as well partake of the fleeting pleasures of life as they come and give himself up to eating and drinking and selfish enjoyment. Tomorrow we die, and that is the end!

And closely associated with this was the second thought of the utter hopelessness of life arising out of a sense of the aimlessness of existence. Was it not all a wearisome repetition of contradictory and irreconcilable facts; birth and death, peace and war, growth and decay, one state ushered in only to be shortly put an end to by that which inevitably follows it. To what end all this strange riddle of existence? "Surely, says the Ecclesiast, "the world is crooked and cannot be made straight." Surely all human effort is vain. It leads to nowhere. That which hath been is that which shall be; no progress, no gain. All is swallowed up in death. The tide of human history flows on from age to age, a never-ending stream but all to no purpose. There is no final goal.

Moreover, the moral order of the world, if there be such, seems all turned upside down. The just suffer and the wicked flourish; even Providence seems to be on the side of the mighty and the cruel. Even woman is often perverse and a snare for man. The world is full of woe; all is vanity and vexation of spirit.

Over against that gloomy background as we find it in Ecclesiastes there must be placed the utterances of splendid triumphant faith found in Paul's brief letter to Philemon—"I thank my God always, hearing of thy love and of the faith which thou hast toward the Lord Jesus and toward all the saints . . ." Here were the high hopes born of a time of great fertility of faith. The Christ had come, the Passion had been enacted, He had ascended and had fulfilled his promise of the gift of the Spirit, and would shortly come again at the Parousia. Theirs was a Savior, theirs the blessed hope of immortality. Why should they not hope on to the end who were the recipients of so great a salvation? Theirs not the dejected spirits of unbelief, fatalism, despair; theirs the glorious hope unto which they had been begotten through the faith of Christ, a faith which was even now being tested and purified in their sufferings for the sake of the Gospel.

A gloomy and despondent outlook upon life is a universal tendency to which men everywhere may easily give way if they are not supported by a healthy religious faith. Children are in most cases optimistic; they take bright and cheerful views of life. The world is full of beauty and happiness for them; childhood and youth have abundant spirits, little or no care, and high hopes and aims for the future. But one day the carefree boy and girl become the responsible man and woman. They have constant things to contend with. There are the ambitions that soar only to be checked; the hopes that rise only to come to naught; the pleasures that leave a sense of staleness instead of the looked for happiness. Life with its round

of unremitting toil grows monotonous. Whether we wish it or not there is always the next day's work to be done, the next round of duties to be completed. And with advancing years men grow more and more confirmed in the habit of speculating upon life. They may grow to feel the Ecclesiast that labor profiteth nothing; to what end is man born? When he is just beginning to learn really how to live through the long discipline, training and experience of the years, his powers fail and he passes shortly into the unseen. Again there are the cases of injustice, greed, cruelty and innocent suffering and misery that are continually crossing his path. Such things may lead to one's growing embittered and sitting down like Jaques in Shakespeare's *As You Like It* to rail on nature and on human life.

One may take the fatalistic view of life if he choose. A common saying during the Great War was, "If a bullet has your number it will get you; if not it will pass you by." But all such ideas of a blind fate or destiny marking out our career for us regardless of our own activity and that of God have no part with the Christian philosophy of life. The Christian view is that of a God, a Person who cares for individual men as well as for man in the abstract; and that man is endowed with freedom of will such that he as a free agent has to a very large extent within his own keeping the control and direction of his own life.

On every count pessimism and fatalism ought to yield to the spirit of Christian faith and hope. Is not the great march of events in human history a sure foundation for this belief? Surely the onward march of events has shown the world to be growing *better* and not worse. One must be a pessimist indeed who can actually study the pages of historic record and see in it neither progress nor betterment. Take it on whatever level you choose; consider the matter of the standards of living of today. Compare them for a moment with those of earlier days. Go back to the thirteenth century: no glass for the windows, no stoves in the houses, no chimneys for smoke to disappear. Life was lived in cold, cheerless, dismal, dirty dwellings. Go back to the seventeenth century: no railroads, no telephone and telegraph service, no steamships. To cross the Atlantic meant six months in an unsanitary sailing vessel. Whereas the past fifty years have brought in their wake such a host of inventions of all kinds ministering to the ease, comfort and

enrichment of life that one must be on the alert to keep abreast of developments.

Again take it on the level of the spread of facilities for education and enlightenment. Never before has there been the same humanitarian spirit evident in the vast number of our institutions of learning, and of charity; our public welfare and social service agencies are legion; wide educational facilities abound, and every encouragement is given to youth to make the most and best of their life. No other age has seen anything comparable to our modern advances in representative forms of government and the reign of free institutions. And in the missionary world the cause of Christian missions has had striking success in many parts of the Orient. In countries as China and India statesmanlike cooperative and union movements have gone hand in hand with the growth of an indigenous church. Yes, without doubt, from the standpoint of material comfort, and the wide diffusion of education and knowledge, the unparalleled expansion of the realm of science and the extension of humanitarianism, we of the twentieth century stand at the top of the ages.

There is but one further point that we may pause to consider: how does it fare with personal religion? I have an uneasy consciousness that with all the progress of civilization and the amelioration of want and suffering, that when it comes to the question of intimate personal religion we are not better than our fathers. We are more clever than our fathers; we know more than they; we trust in these days to our cleverness to carry us through. We lack today the triumphant religious enthusiasm of the days of the Apostolic Age. There is a strong chord of disillusionment, a streak of pessimism, and a tinge of cynicism in the life of our time. Would that we might regain something of the joyous faith, the love and the hope that so marked the early Christians as to cause even the pagans to cry out in wonderment, "Behold how these Christians love one another!" It was not the splendid contemporary civilization of the Greco-Roman world that evoked the exuberant, spontaneous enthusiasm of the great Apostle; it was the Person of Christ and his own intimate experience and knowledge of the Christ. And so today nothing short of a fresh and first-hand experience of the grace of God in Christ can serve to put a new song in our cloyed hearts and upon our jaded lips.

Long Live Gamaliel!

(Morning, Dec. 15)

Rev. Claude Allen McKay, D.D.

"And Gamaliel said, Refrain from these men and let them alone, for if this counsel or this work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." (Acts 5:37-38.)

I want you to know this man, Gamaliel. He was not only one of the greatest men of his day but he is one of the great men of all history. He is one

of those benefactors of the human family to whom we all are indebted. He was a Jew; but most of us have lived long enough to learn that wisdom is one thing that has never been monopolized by any race or nation. For, if we could pay the debt we owe to our benefactors in the human family, we would have to write our checks in many different languages. We are in debt to Gamaliel of Jerusalem; we ought to know why.

More than 19 years ago I was walking along the main street of Crawfordsville, Indiana, when I saw a tall, square-built man of commanding ap-

pearance, walking amidst the crowd. Very soon I noticed people looking at him and stopping to say something to one another. One said to another, "That is Gen. Lew Wallace." In the course of the years he had gained their esteem and won their high honor. And now they had begun to realize that he no longer belonged to them alone; now, through "Ben Hur," he belonged to the world and to the ages.

I see another crowd of people walking the main street of another city, not 19 years ago but 1900 years ago, not the city of Crawfordsville but the city of Jerusalem. A man of commanding mien is making his way toward the temple. People pause and look, and one says to another, "That is Gamaliel, the elder, grandson of the great Hillel!" His father, Simeon, and his grandfather, Hillel, won a place of esteem, but Gamaliel had to win his own spurs. It took years, as it always does everywhere except on the movie screen. This is the Gamaliel I want you to know.

If you turn to the New Testament you find only two glimpses of Gamaliel. So little about so great a personality would be fairly tantalizing if we could not supplement these with what Josephus and the records of Judaism tell of him.

Almost everybody remembers that Gamaliel was Paul's teacher. The fact is mentioned by Luke, not especially to glorify Gamaliel but to honor Paul. Any man in that day might covet the testimony that he "had sat at the feet of the great scholar, Gamaliel." I well remember the pride that shown in the eyes of a Japanese student with whom I talked a few years ago when he told me he was studying under Dr. G. Stanley Hall, the celebrated psychologist at Clark University. He did not consider that he had honored Dr. Hall in coming all the way from Japan to sit at his feet, but rather it was he who was honored to be Dr. Hall's pupil. *So it was with Paul the student and Gamaliel the master.*

One Church historian raised the question recently: "It is strange that a pupil of the famous Hebrew scholar, Gamaliel, should leave Judaism and become the leader of the new Christian movement." A fellow historian retorts, "It is just such teachers as Gamaliel who send out into the world just such courageous leaders as Paul, to turn the stream of history into a new channel." Anyway, one of the things which we know about the justly famous Apostle Paul which enables us to understand and appreciate him the better, is that "he sat at the feet of Gamaliel."

The other glimpse we have of Gamaliel is at the trial of Peter and John before the Sanhedrin, accused of preaching the good news of Jesus in the streets and temple in Jerusalem. Doubtless you will remember that the Romans ruled Jerusalem and Palestine, but the Caesars were wise enough to give the Jews self-government in their religious and, as far as possible, their local political affairs. The Sanhedrin was the honored body of men that such affairs were committed to. It was as dignified a body as the Roman Senate or the British Parliament or the U.S. Congress. Gamaliel was one of the most honored members of that dignified

assembly. This New Testament record says, "he was had in reputation by all the people."

This incident revealed Gamaliel's superiority, and showed him to be a man "head and shoulders above his fellows." How often it requires a crisis to reveal strength or beauty of character!

Peter and John had been forbidden to preach the gospel of the crucified Jesus in Jerusalem. Nevertheless, declaring that they "must obey God rather than man," they openly preached to the people. Word was brought to the Sanhedrin and the apostles were promptly arrested and brought before that body for trial. The prevailing temper of the Sanhedrin was not unlike that of a nest of hornets whose will and way had been thwarted. They were ready to have these preachers put to death, even as their Master had been a few weeks before. It was one of those tense moments in history.

Then it was that Gamaliel arose from his seat, with the commanding dignity of a Daniel Webster, and addressed the Sanhedrin. And those men of Israel did themselves the honor to listen. For the counsel which he offered, and which they accepted, was not only a solution for that immediate problem, but it was a universal principle which other men for a thousand generations could apply for the solution of a similar situation. Gamaliel said, "Men of Israel, let these preachers alone. For if this doctrine of this work be of men, it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found to fight even against God."

I doubt if the true greatness of this counsel or this counsellor is appreciated until we see it dramatized in human history, and hear it translated into our every day vernacular.

Think with me. It is the Spring of 1775. The British Parliament is in session. The temper of the assembly is that of a hornet's nest. Before them is the aggravating question of the obstreperous American Colonists and their "tea parties." The king and his henchmen are for sending an army to stamp out every spark of this democratic uprising. Then arose one of their members, a man of Irish birth, an orator "held in honor by all." Edmund Burke addressed the British Parliament, offering practically the same counsel which Gamaliel had offered 17 centuries previous on a similar occasion. Did they accept his counsel? No. The history of the world would have been very different if they had!

Similar crises in history, when a Gamaliel has stood up and offered a sane and sober counsel which did or would have changed the channel of history, are too familiar to need recalling. Nevertheless, these men, Mazzini in Italy, Lafayette in France, Burke in England, men like Thomas Jefferson, John Woolman and Horace Bushnell in America, and Sun Yat Sen and Dr. Soong in China are the "Gamaliels" whose counsel has meant safety and whose leadership has meant progress.

And then if we take Gamaliel's famous words and translate them into our everyday vernacular

it helps us see their rugged strength. It would be something like this: "Men of Israel, I agree with you in your dislike for this new doctrine. Like you, I prefer Judaism. I could wish that these preachers would give up their peculiar ideas and join with us in leading the whole world to sing the songs of David and observe the laws of Moses. Nevertheless, these men are the disciples of a Martyred Leader! They too are ready to suffer death rather than give up their convictions. Men and doctrines like that cannot be disposed of by bayonets or prison walls. What if they should be right and we wrong! What if they are sowing the seeds of a new world order while we are defending an old order that has passed its zenith! Men of Israel, let these men alone. If the doctrine they preach be only the opinions of man, it will come to nought; but if they be preaching God's will and purpose for humanity, then — well, we do not want to be found fighting against God."

The man who imagines it does not take great wisdom to see an issue as calmly and clearly as that, when everyone else is in a fury that blinds them to reason, has never tried it. The man who imagines it does not take courage to say, "We may be wrong; they may be right, and we don't

want to be found fighting against God," has never been able to say it himself.

We need more Gamaliels. We have a few. They have threaded history. You can recognize Gamaliel, not by race, rank or religious label, but by his judgment and courage. In politics, he is neither a "bolter" nor a "standpatter;" he is a progressive! In religion, he is neither an ultra-liberal nor an ultra-conservative, he is a conservative liberal. That does not mean "the middle of the road," neither does it mean "straddling the issue;" it means progress with a conservation of that which is needed to make progress real and enduring. Gamaliel is one who can look at a new idea and not be afraid of it; one who can hear a new doctrine (political, social or religious) and believe that it may be the truth; one who, like Gamaliel of Jerusalem, dared to believe that God was not a Jew and possibly Israel did not hold all the keys to the Kingdom of God!

There are a few patriotic societies and ecclesiastical gatherings, even yet, in which Gamaliel is not welcome, or is mistrusted. Nevertheless, whenever any nation or other association or Church body, has listened to Gamaliel's counsel with an open mind and accepted it, history has turned a new leaf and written a happier record. May his tribe increase!

The Door of Hope

(Evening, Dec. 15.)

Rev. John S. Cornett, Ph.D.

"And I will give the valley of Achor for a door of hope." (Hosea 2:15.)

To understand the significance of the historical allusion to the valley of Achor we must go back to the period of the Conquest when the twelve tribes under the leadership of Joshua gradually fought their way into the possession of the new home land. The original possessors of Canaan were neither cowards nor weaklings; it was difficult to dispossess them. But by degrees the fortified places fell. Jericho was taken. And a detachment of the fighting troops was sent out to attack the nearby town of Ai. But instead of the anticipated victory they met with a stinging defeat. The reason was sought and the discovery made that the theft of forbidden spoil in connection with the sack of Jericho was the cause of the subsequent defeat. The whole people were then assembled by tribes and the guilt was traced to the person of Achan of the family of Zerah of the tribe of Judah. Achan had coveted and taken a goodly Babylonish mantle together with two hundred shekels of silver and a wedge of gold of fifty shekels weight, and had hidden them beneath his tent. And *this* was the accursed thing that had stood between Israel and victory.

In accordance with the custom of the time Achan, his family and possessions were destroyed in the valley of Achor. The anecdote came down in the chronicle of the Jewish people as something to which all looked back with feelings of pain and regret. Thus the valley of Achor was a term

of reproach; and was commonly thought of as a place of sin and shame and sorrow. What then does Hosea mean when he speaks of the valley of Achor as a doorway of hope? How could the place of shame and sorrow be a door of hope?

In order to understand the setting one must know something of the life of the prophet Hosea himself. In his own experience Hosea beheld a symbol of Jehovah's experience with Israel. The great eighth century prophet had passed through a bitter trial in his own home and family life. His wife Gomer had proven unfaithful, untrue. This great sorrow had come into the very center of his life. What course should be followed? We find that he did not do a great many of the things which might have been expected in such a situation. He did not allow it to drive him to despair or send him post-haste to the divorce-court. Hosea was patient. He exercised that splendid virtue of patience, one of the plainest but finest of all the virtues. It is always so much easier to let oneself go, to lose control, say or do the hasty words and deeds that lead to reciprocal explosions. Not so with Hosea. By reason of his splendid patience he was moved after a period of disciplining to bring Gomer back to his home and seek to bring her to a better mind. He had passed through his valley of Achor and had found it, even it, for a door of hope.

Hosea has sometimes been called the St. John of the Old Testament. John was the apostle of the loving, affectionate nature. Likewise, Hosea was a prophet of Jehovah whose message was conveyed with deep and tender emotion. And he was given to see in the experience of his own home a symbol of Jehovah's way with his people

Israel. The people had forsaken the God who had safeguarded them from of old. They had followed after strange gods and after strange peoples. She had been untrue to her first love Jehovah and had flirted with strangers. And the prophet perceived that the logical issue of this unfaithfulness was that the people must pass anew through their valley of Achor in the heavy punishment of Exile soon to befall them. But he saw too that in the great mercy of the Divine even this experience of humiliation and sorrow had its better part; even this dark valley had its door of hope. After punishment would come restoration. "How shall I give thee up, Ephraim?" "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." "Ephraim shall say, What have I to do any more with idols?"

Most of life's dark valleys have their doorways of hope. Those who live upon the plains or in the midst of pleasant pastoral scenery made up of woods, hills and valleys, often have the feeling as they cross a range of mountains of being shut in. They are surrounded by towering mountain peaks with no visible means of reaching the outside world. But there is always a passage through the mountains out to the smiling meadows beyond. There is always the doorway out. We humans are all subjected to life's vicissitudes; the path is strewn with temptations, anxieties, conflicts. There are numerous valleys of Achor, but every one has its doorway of hope. There are the valleys of depression that arise through blunders of judgment. Errors of this kind are common; there are only two classes of folk who never make mistakes, the unborn and those who have passed into the unseen. Some men are blind to their own mistakes, are never ready to acknowledge that they may be in the wrong. Some magnify such out of all proportion and allow them to cast a shadow over the whole life. Said Lyman Abbott: "I recall past errors, follies and faults in order that I may learn their lesson and avoid their repetition; then I forget them." That is the better part of wisdom.

There are those who find themselves in a valley of depression who have lavished a wealth of affection on someone who has been the object of their love, or have given themselves without reserve for the sake of a friend or a cause, and then have found that the object of their devotion has failed to respond, or that their charitable efforts have only earned them the world's ingratitude. There is the story of a day-laborer, himself in very moderate circumstances, who was appealed to by a lifelong friend in need. He signed the friend's note. Later on, when the other could not pay and he himself had to pay the amount, he was ready to give up in despair and call all men liars. But his brave wife came to the rescue with wholesome words, "At least we have each other and the children, and we have health and strength. Let us hold up our heads and go to work." And in their valley of poverty they were able to find a doorway of hope.

Life itself with its monotonous grinding wheels of duty seems oftentimes a very valley of Achor.

It is this sense of struggle, the unending round of labor, the incessant burden of anxiety and care, that has always been one of the strongest factors behind the longing for the afterlife, "where the wicked cease from troubling and the weary are at rest." Right at this point it will do us good to seek the right attitude toward our work, the play attitude; learn to view it not as a grim something that binds us down, but something in which to find joy and delight. A new and better rendering of the old aphorism would be: "Play while you work and work while you play." To sing at one's work is surely better than to grumble over it.

There is an old legend to the effect that on one occasion angels came down to earth and offered to mortals the privilege of laying down their old burdens and choosing others in their place. Eagerly did they welcome the chance to be rid of their loads. But it was not long until they found that the new burdens were still heavier than the former ones and they implored the angels that they might have the old ones back. It is never in willing to lay down the burden of earthly care but in cultivating the right attitude toward life and work that we shall find it "our blessing not our doom," a very doorway of hope in what would else be a dark valley of depression.

And there is the fact of sin which cannot be overlooked. It always leads toward a valley of sorrow and pain. Sin destroys the faculty of spiritual insight, so that by degrees one tends not to become conscious of sin. That is what Paul meant when he spoke of "being dead in trespasses and sins." If we would find even in this valley of sorrow the door of hope we must come to the seat of penitence and make our peace with God through the redeeming love of the Divine revealed in the Person of the Christ.

All true progress and reform must have its roots in religious ideals. Israel was to find its door of hope out of a vale of misery in turning back to Jehovah whose ways she had forsaken. During the past fifteen years a suffering world has passed through its valley of Achor with a full measure of sorrow and humiliation for the civilized world heaped to the brim and overflowing. The echoes of the Great War are still with us, and will continue for many a day. In some respects its aftermath has been worse than the actual experience itself. The post-war period has certainly produced no Utopia. But at least there is less easy pride and confidence in an automatic upward-moving, self-evolving order than was manifest in the pre-war days. There is a growing sobriety of conviction that we must consciously work together to weave peace into the fabric of our international relations. There is an increased regard for the dignity and worth of the common man and a growing recognition of his rightful place in the scale of values. The post-war world is a better world in this at least that its standards of measurement are higher than ever before. Out of this valley of Achor there shines forth a new sun of hope in the widening recognition of the exalted

place that must be accorded to moral principle and social idealism in every grappling with the complex problems of our time. To the extent that we are zealous to put the ends of the Kingdom

and its righteousness first in our thinking and planning and activity we shall find the valley of humiliation giving place to the glory of a new-born hope for ourselves and all the world.

Emmanuel, God With Us

Morning, December 22

(A Christmas Meditation. Matt. 1:23.)

Rev. Chas. W. Anderson, D.D.

This glorious statement is made on the basis of the glowing prophecy uttered by the prophet Isaiah in one of the most important eras of Jewish history. It had its magnificent fulfillment in relation to the Incarnation of our Lord.

Emmanuel, as Matthew uses the word, means a double nature: that of God and also of Man.

Perhaps one of the most wonderful verses in the whole of the Bible is found in Isaiah 9:6, where at the beginning of the text there is found an infant in its mother's arms, while at the close of the verse there is found the Almighty God who fashioned the Universe.

Andrew Bonar called the Incarnation "Omnipotence Bound." Sir Robertson Nicoll said it was "a great soul in a small house." Yes, that "the High and Lofty One who inhabiteth Eternity" should deign to dwell in a human form surpasses the understanding of mankind. Yet so it came to pass.

And all the Messianic hopes of the prophet—and of the race—clusters round this child Emmanuel.

Consider then:

1. His Identification with Mankind.

This is the mystery which no created mind can explain; yet it is no myth soever; it is a fact as sublime as it is mysterious. The Eternal Word, Who is God, by Whom all things are made "was made flesh and dwelt among us." "Great is the mystery of godliness; God was made manifest in the flesh."

(a) *He identified Himself with us in His humanity.* "In His being born" into the world. "A body hast Thou prepared me." He was bone of our bone and flesh of our flesh. By the same channel of life as we came; so came Jesus. A woman was found in travail and sorrow in a stable in Bethlehem of Judea, and on that holy night the Lord of Heaven made His appearance on this planet.

(b) *He identified Himself with us in His outlook on life.* He was born poor. His mother was a peasant woman. And, being cradled in poverty, Jesus identified Himself with nine-tenths of the human race. "He for our sakes became poor, that ye through His poverty might be rich." (1) *And being poor He had to labor.* He was subjected to His parents. He was called the Carpenter. He talked about work as the ordinary accomplishment of life. "I must work."

This is the gospel of labor —
Ring it ye bells of the kirk —
The Lord of Love came down from above
To live with the men who work.

(c) *He identified Himself with us in all phases*

of human experience. "He was tempted in all points as we are." It was He who wept at the grave of Lazarus; who rejoiced in spirit; who "bore our griefs and carried our sorrows;" who was "touched with the feeling of our infirmities." The wide round of this thing called life He entered into, and plumbed to its uttermost depths.

II. His Identification with God.

This identification is from the far-away illimitable past and embraces the wide stretches of Eternity.

But, at the beginning of God's Record it is announced "the seed of the woman shall bruise the serpent's head." And again "a star shall come out of Jacob, and a Sceptre shall arise out of Israel." In this identification we find:

(a) *Oneness with God.*

Christian Science says "not so!" It presumes to tell us that Jesus was only a man. Just a "good man." That He was not God manifest in the flesh.

They say my Lord was but a man
Who struggled on like you and me
To give the world a perfect plan
Of what a perfect man should be.

But let Christ speak for himself. "I and my Father are one." "Before Abram was; I am." "He that hath seen Me hath seen the Father." "In the beginning was the Word, and the Word was with God, and the Word was God." "The same was in the beginning with God." "God was in Christ reconciling the world unto Himself." We believe it was

God's presence, and His very Self,
And essence all-Divine

that dwelt among us. Truly this mystery of the Trinity we can never fathom or understand, but we believe that

God came down our souls to greet
And glory crowned the mercy seat.

(b) *His Messiahship.*

The Father in His Word which had been written aforetime told of the coming of His Suffering Servant. He was to be bruised of God; who also would put Him to grief; and His soul should be made an offering for sin.

Now the word Messiah in the Hebrew coincides with the word Christ in the Greek. The Messiah is the anointed King, and Christ is anointed with the Holy Spirit by the Father in the Jordan. Christ is also a Prophet, and the reading of His utterances proclaim the fact that much that He spake in the long ago has never yet been fulfilled. Moreover He is a Priest. He made "an offering of Himself" for the sins of the whole world. "Offered Himself through the Eternal Spirit without spot to God." "He bore in His own body our sins to the tree."

He is linked up with God as "the Lamb slain from the foundation of the world." He is "from everlasting to everlasting." He is "the same yesterday, today, and forever."

III. The Transformation of His Identification Both with God and Man.

Type for type He is like us. The man Christ Jesus is one with us. But before this Man left this earth men beheld the glory of His Godhood. "We beheld His glory, the glory of the only begotten of the Father, full of grace and truth." We "were eyewitnesses of His majesty." Thus do two of the apostles speak of the glory of their Lord.

It is the dawning rays which are the forebodings of the rising sun, it is the bud predicts the flower, the seed the fruit; so there are glowing intimations in the earthly life of Christ that foretold His Heavenly origin. For example:

(a) *On the Mount of Transfiguration.*

Men beheld His glory, when, clad in ethereal brightness: brighter than the noonday sun, the spirit which was in Him boded forth.

(b) *After His Passion.*

Our Lord died on the Cross, and the third day He rose again from the dead. Then that body of His was found able to do marvellous things. He could pass through closed doors, He could come and go, as we find on the journey to Emmaus, without let or hindrance. It was the same body

(e.g. "handle Me and see") and yet it was not the same body. And now Jesus is:

(c) *In Glory.*

John saw the Son of Man in His beatific glory. "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice like the sound of many waters."

Such is only the natural culmination of such a revelation. Christ, having come from God—and being God—should return whence He came.

The Head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

Dr. Robert Horton, of Great Britain, relates this incident: "An American father who was absent on a trip in the Far East, had a child at home over whose bed there hung the father's portrait. Every morning the child looked lovingly at it, and one day said to his mother: 'Mother, I wish father would come out of the frame.'"

Jesus is the portrait of the Eternal God revealed in the Word. He has come out of the frame and mixed and mingled with us here below. "The Word was made flesh and dwelt among us." And while here below men identified Him as the Son of God, while He Himself showed He was One with the Eternal.

Another Wise Man—In a Christmas Adventure

Evening December 22—Dramatic Sermon

Rev. Wesley G. Huber, Th.B.

(The Purpose: To place the emphasis upon Christmas as a great spiritual holiday of the Christian Church as well as a great national and international holiday. It is not enough to expect gifts on that day. We ought to exert ourselves to give and to be happy only as we give. Some are giving to the limit and others are limiting their giving.)

The Scene: A living room with fire-place. The clock is pointing to ten. The man of the house has just finished decorating the Christmas tree. He is in high glee.)

The Business Man. "It was the night before Christmas—I remember how I used to say that when I was a boy down on the farm and here I am putting the final touches on a tree for my own kiddies. Well now, I'll just put that star on the top and we'll be all right for tomorrow. (He sits down and reads the account of the birth of Christ as found in Luke and then turns to Matthew's story of the Wise Men.) The Wise Men—yes, they were wise! Somewhere I've read about 'The Other Wise Man.' Van Dyke wrote it, I believe. The chap couldn't quite reach the place of meeting agreed upon and so he pressed on. Ah, but he had an ideal! He followed a star! I wonder what would have happened if I had followed that same glimmering light. (Telephone rings.) Hello, Pastor. Yes, I recognized your voice. Want to come over? Saw my light? Sure enough. Come on. (Hangs up receiver.) It will take him a minute to run across the street. I wonder why he is coming at this hour?"

The Pastor. "My, but its cold outside. But it

is beautiful. The stars seem to try to out-twinkle each other in their proclamation of the message of good cheer. It carries me back to the first Christmas in the long ago."

The Business Man. "I suppose you have often wondered about that historic night!"

The Pastor. "The very atmosphere was electric with supernatural charge. The air was clear and cold and the rugged mountains loomed up like so many sentinels. The distant village had the few flickering lights of men. Above them the great stars swept majestically through the skies, giving forth their gleams of glory. The beauty of that night was awe-compelling. The Wise Men had just finished their prayers of adoration to the Almighty for the hastening of that King who was to come from his abode in High Heavens. The purple incense rose from their altar. The priests in their flowing robes, with dignified walk, entered into the outer court. Suddenly, the heavens were radiant with a great star-light! Behold the Star of the East by the prophets foretold! With the exultant cry of 'The King! The King!' they greet the light of the celestial visitor. And then, thinking of the solemnity of the occasion they prostrate themselves and give utterance to praise and prayer. Needless to say that all this is not Scripture but the imagination run riot. Ah, but to just imagine those happenings of those mystery days of yore fills our hearts with profound awe and adoration for our Christ. These stars outside continue to tell us the old, old story of Redeeming Love. But then—religious exaltation has filled my soul to overflowing and I am afraid that I have

been preaching." (He takes the chair only after he is finished speaking.)

The Business Man. "Do you know all this takes me back to my boyhood days? How I remember the eagerness of it all! The waiting for the Day and finally how it came with all its joy. Father always chopped the tree in secrecy and quietly carried it into the front room, which was closed for weeks before the Big Day. And then, after all had gone to bed, he would trim the tree. This year the spirit of youth has gotten into my heart again and I am trying to live over those same thrilling hours. I purchased this tree and trimmed it with my own hands, just as father did."

The Pastor. "How the memories of other days persist."

The Business Man. "More vivid today than when I was a boy back on the farm."

The Pastor. "And was there no spiritual significance attached to Christmas then? If so, does this still live in your mind and heart?"

The Business Man. "Yes, there is a deeper side which ever comes to the front. My mother's prayers have followed me. My father's life is still an inspiration. And tonight, for the first time in years I took up the old Bible—my mother's Bible—to read the story of the Wise Men. I am a very busy man, as you know, and I guess I have been a little foolish about some things. I have been foolish enough to take out religion in the name of my wife and my children."

The Pastor. "It's about time you signed your own name on the dotted line."

The Business Man. "You mean—?"

The Pastor. "You, too, ought to become a modern Wise Man. You say that you read the story of the Magi. Did you notice anything in particular?"

The Business Man. "Why, I read it for pleasure and not for analysis; but the first big thought was that these men had an ideal which urged them onward. They were in search of Christ and they were guided by a star."

The Pastor. "Every man has his ideal towards which he strives and after which his heart yearns. This ideal molds character. If it is high—if it is a star—it lifts the soul aloft from the sordidness of this world to the high things of heaven, where Christ is. It frees the soul from things too earthly. But if the ideal be low, the soul sinks to its level and we grovel in the dust. And sometimes we choose these ideals as we would an investment. We accept the object of our yearning after much reasoning. If we are Christian we bring it to the Lord in prayer. And sometimes it is not until we have wracked our brains and searched our hearts that we finally objectify our idealistic conceptions into a concrete standard for daily life."

The Business Man. "What you say is true. But there have been other times when I have almost unconsciously accepted a program which would have astounded my mother or father or even me some years ago. In the beginning my business ideals were as high and fine as any."

The Pastor. "And now?"

The Business Man. "And now they are not

always what they ought to be. The old ideals have never completely been lost."

The Pastor. "You have been a house divided against itself. The subconscious has been fighting the conscious. Your youth of righteousness has been striving for supremacy. Why not permit the old ideal to come to the front? The Wise Men were not only such in name. They were wise in deed. I suppose the wisdom of business is to make money?"

The Business Man. "Yes, generally speaking the richest man is the most successful."

The Pastor. "Political wisdom seeks the procuring of power! Intellectual wisdom yearns for the elimination of limitations. And we might continue. Christian wisdom is judged as foolishness by the world. We believe that the truly wise man makes money in a righteous way for the Lord; he strives for power for his God and for the extension of his Kingdom; he is intellectually brilliant in order that he may best work for his Creator and his fellow-men."

The Business Man. "That sounds like my father. You knew that he, too, was a minister?"

The Pastor. "Yes, I knew of him, though I never met him. If he were alive at this Christmas-tide I suppose he would say what I have said."

The Business Man. "By the way, I just brought home a very fine record of Christmas songs. Let me play one. I think it was the hearing of this record which captured my thoughts and took them back to the farm."

(He winds the machine and carefully puts on the record. Get the best machine and record possible. Any furniture store would be glad to let a church have a machine for advertising purposes, if for nothing else.)

The Pastor. "Do you know the thing that ought to appeal to you and every business man about these Wise Men?"

The Business Man. "I suppose that you would say that they were efficient in that they searched for the best rather than for the next best."

The Pastor. "You have spoken as a business man and you are right. I would say that they sought for their Great Ideal personified. All that they were searching for was and is found in Jesus Christ. 'Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, Behold! Wise Men from the East came to Jerusalem.' And their great question was 'Where is he that is born King of the Jews?' And their great statement is, 'For we saw his star in the East!' You have been hearing men say with a sneer, 'Where is he?' But these Wise Men of ancient days asked that question in awe. And Wise Men of today will humbly ask that same question. Follow the Star!"

The Business Man. "How familiar that all sounds. Even now through the years I remember a little poem that mother taught me to say one Christmas. I have not thought of it for a long, long time. (Have a hidden violinist play the song feelingly. This takes a great amount of practice together, but it is very effective.)

Star of the East, O Behtlehem's star,
Guiding us on to Heaven afar!
Sorrow and grief are lull'd by thy light,
Thou hope of each mortal, in death's lonely night, etc.

The Pastor. "Isn't it remarkable how we can bring to our minds poems and stories about which we have not thought in years. I trust that the beaming star will guide you to the Child-Christ. The divine promise is: 'Seek and ye shall find.' 'And the Wise Men went their way, and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. And when they saw the star they rejoiced with exceeding great joy. And they came into the house and worshipped.' As a rule we get what we want if we want it badly enough. What a contrast may be drawn! Then the Christ was in humiliation and now in exaltation. Then worshipped by a few Wise Men, now by millions."

The Business Man. "'And they went into the house and worshipped.' I have been to church now and again, but sometimes for display and sometimes to be respectable, but rarely I went to worship and adore."

The Pastor. "I suppose that could be said of multitudes. I find it so difficult to understand how open-minded men and lofty-souled women can enter into his presence without worshipping."

The Business Man. "Because of my own experience in the past, perhaps, I can answer. Many of us are thinking about our own affairs more than the Kingdom of God. We are talking to our own souls rather than to the Christ. Our hearts are not prepared to praise him. The Wise Men made progressive preparation for the Christ as they journeyed toward him. We hastily leave our business or pleasure and bound into church."

The Pastor. "Smith, you have been a wise business man. You are successful. Why not go all the way? Come with me on this high spiritual adventure. Together let us seek the Christ Child. Together let us find him. Together let us worship him."

The Business Man. "Pastor, I will. In the humble wisdom of a child I'll seek the Christ of the First Christmas. And Pastor, I'll not only give myself to the Christ and his church; I'll remember that those Wise Men of the East brought gifts of gold, frankincense and myrrh. Here's a check that will help you realize some of your dreams for a Parish House. I want to give of my best."

The Pastor. "That's fine. Did you know the meaning of those gifts? Gold represents the best in material wealth; frankincense is a symbol of adoration, and myrrh is emblematic of sacrifice. And you want to give all three?"

The Business Man. "Yes." (The mixed choir sings a Christmas carol which gradually dies away in the distance. Or the choir may sing a number of carols at this time. The singers must be hidden to get the best effect.)

The Pastor. "Hear our church choir sing those carols. Quite a group met at the church earlier in the evening. They have made a great number of calls on Shut-ins. Well, fellow member of the modern magi I go out on an adventure in contentment. Faith urges me ever on. Love bids me go. Good night and a Merry Christmas!"

The Business Man. "Good Night, Pastor, and a Merry Christmas! I am so glad that you came over and won me over to your order. I am glad that I am a modern Wise Man. Christmas will mean more to me than ever before." (He takes an old hymnal and after looking it over for a second softly sings, "We Three Kings of Orient Are.") (All the lights are put out in the auditorium and the bright light on the tree shines as a star in the darkness. The various departments send a representative to the front and they place their gifts under the Christmas tree. The congregational offering is then collected and placed there. A rousing Christmas hymn completes the service.)

What Shall We Do With Jesus?

Morning—December 29

Rev. Harry Emerson Fosdick, D.D.

"What shall I do unto Jesus who is called Christ?" Matt. 27:22.

I raise with you this morning a question which Pilate raised long ago in the Praetorium when he faced Jesus and his accusers. Matthew tells us of it in his 27th chapter and the 22d verse. "What shall I do?" said Pilate. "What shall I do unto Jesus who is called Christ?"

You will note from the beginning that this question, when Pilate asked it, was not theoretical; it was urgently practical and Pilate raised it only because it had to be answered one way or another. They had to do something with Jesus. They would have been glad to have avoided the issue. They did not want to be bothered by facing him, deciding about him, and doing something with him, even though they did have the power to be rid of him by the swift and summary method of

the cross. But Jesus could not be evaded. His life, his teaching, his courage, his attack upon the paganism of his time and the degeneracy of the popular religion made him a matter of forced decision. And when at last he rode into Jerusalem amid the acclamations of the people, when he cleared the temple of the money-changers and threw down the gauntlet to the temple ring and, so bearding the rulers of the people in their capital city, was haled before the court of Pilate, this forced decision was obvious. They had to do something with him. What should they do with Jesus?

Nearly sixty generations have passed since then, and so far from that question becoming less acute and urgent, I think it is much more imperious. We cannot get away from it now. That question has run out into all the earth, and in a way that never could have been foreseen, Jesus has gone on making of himself an unavoidable issue.

—Read the great literature of the race and you cannot escape the ideas of Jesus; try to solve the

fundamental problems of our civilization and you find yourself dealing with the principles of Jesus; in your own conscience endeavor to settle a question of right and wrong and you find yourself confronting his ideals. The fact is that there is not a day in our lives when we do not have to do something with him. Let us see if that is not true.

In the first place, phrase the question this way: What shall I do with Jesus as a scientific fact? For he is that—a fact, a life which has actually been lived on this planet and which we must take into consideration when we try to build a philosophy of life.

There is something incredible about the greatest lives, so that if someone in advance had told us the story of Chinese Gordon or of Adoniram Judson or of Abraham Lincoln it would have seemed impossible. Of all the astounding careers with which we have to deal, where is there anything comparable with Christ's? If someone had told us in advance that some day a baby would be born in a cattle shed, be brought up in a carpenter's home, working at the household trade until he was a full-grown man; that then he would teach his people for a few months, until he died at thirty-three; that he would raise no armies, organize no institutions, write no books, hold no office; that he would be poor and unbefriended, called crazy by his family, called a heretic by his church, called a traitor by his nation, and that at last he would be dragged outside the walls of the city which he loved and would be crucified as a felon between thieves: and if anybody had told us that two thousand years afterward there would not be a land on earth where men and women were not gladly laying down their lives for the privilege of telling people about him; that two thousand years afterward in the happiest season of the year countless people would be celebrating his coming and innumerable children would be singing songs about his birthday; if anyone had told us that a man like George Bernard Shaw, rebellious, cynical, skeptical, nineteen centuries afterward would be saying, "I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a practical statesman," and that poets and seers like Browning would be lifting up their hearts on high to sing of him:

"The very God! Think, Abid; dost thou think?
So, the All-Great, were the All-loving too."

I say, if anybody had told you this in advance it would have seemed impossible. But it is true; it actually has happened; the fact is here. It is the most considerable *fact* that ever took place on this planet. You have got to do something with the *fact* of Christ.

It is worthwhile insisting then that the Christian Gospel not only deals with facts; but, among many others, deals with the most amazing fact that ever happened on this planet—the fact of Christ. Just here emerges something which seems to me most strange. You will find men who call themselves scientists and who pride themselves on

sticking to the facts, and yet who often will interpret the word "fact" in such a way as to shut out from their consideration the major facts of human experience and life. They see that rocks are facts and they will build from them the science of geology. They see that stars are facts and they will induce from them the science of astronomy. They know that fossils are facts and from them they will read you a whole chapter of the history of the earth. But after all this building of inductions from physical facts, they will base nothing on the most dominant, towering, influential fact in human history. A life that has changed the whole calendar so that we date everything from the time he came—that ought to be a considerable fact. A life that after nearly sixty generations of searching investigation makes a cautious and critical mind like Matthew Arnold's say, "Nothing will do, except righteousness; and no other conception of righteousness will do, except Christ's conception of it"—that ought to be a considerable fact. But some men so obsess themselves with sub-human facts—quantitative, physical facts—that they neglect as a basis for induction the major facts of man's experience. They base immense conclusions on the heavenly bodies; they base no conclusions on the heavenly character.

If there is a young man here this morning priding himself on being scientific, saying that he will stick to facts, I dare say there is nothing that we would rather have him do than stick by the facts—only let him stick by all the facts, and, above all, stick by the supreme facts. Geology from the rocks, astronomy from the stars, nothing from Christ—how will you defend that? Even when Robinson Crusoe on his island saw a solitary footprint in the sand, he guessed something from it.

For myself it seems perfectly plain what, in all honesty, I must do with the fact of Christ. I must put it in the center of my philosophy of life. I must put the greatest fact in the greatest place. There is no use telling me that the fact of Christ has happened in a universe where there is no God! Shall a man read the story of the earth in a fossil and not see the light of the knowledge of the glory of God in the face of Jesus Christ? Well, what will you do with him? What will you do with Jesus as a scientific fact?

Or phrase the question in another way: what will you do with Jesus as an ethical teacher? You have got to do something with him. It is too late in the day to think ethically without reference to him. No one can think about right and wrong, about goodness and duty, without reference to Jesus. Consider, for example, forgiveness of one's enemies. That is one of the Master's specialties. Of course, many had thought of it before him. It flames up radiantly in many lands and many religions, but none ever took it as he did and put it in the forefront, making it the very touchstone and standard of right living that a man should love his enemies and do good unto them. And of all the ideals that seem too impractical ever to be influential, is there another ideal like that? The Graeco-Roman world into which the Gospel went

did not have that ideal. Cicero was one of the noblest Romans of them all and he had an enemy called Clodius. Clodius fell at the battle of Bovillae. That was one of the happiest days in Cicero's life. He was so unabashed in his joy that he started dating letters from the day on which his enemy fell. We have one of those letters yet with this date upon it: "560th day after Bovillae." No one of us stands out above the moral average of our time as Cicero did above his, but no one of us could do that without being ashamed of ourselves. Something has happened to the ethical ideals of the race.

Tomorrow you may be wronged by an enemy and, smarting under the mistreatment, you may want vindictively to get even with him; and perhaps you will do it. Maybe you will! But of one thing I am certain: you will not be able at this late date to do it with a perfectly clear conscience. There in the background of your mind, in spite of yourself, will be the disturbing figure of one who suffered a worse mistreatment than you will ever suffer, and who even on the cross said, "Father, forgive them; for they know not what they do." You see, you *must* deal with him. You cannot help it.

Strange, is it not, that that man of Nazareth after all these centuries should so challenge the conscience of the world. When first they put the cross upon his back and he stumbled down the narrow and ill-smelling lanes of Jerusalem amid the gaping, mocking crowds, out toward Golgotha, who ever would have supposed that a generation nineteen centuries unborn, whenever it tried to settle the deepest questions of right or wrong, would have to accept or deny him? Yet that is the fact. Yes! Once more, as in the old Praetorium, the Pilates of this world, the rulers and governors, the politicians and diplomats, the representatives of Caesar, have Jesus on their hands. They have got to do something with him. For these many generations he has been telling them that violence and force will never work, that they who take the sword will perish by it, but they would not believe it. Through all these centuries he has been saying, "Blessed are the peacemakers; for they shall be called sons of God," but they would have none of it. For all these generations he has been telling them that in the long run only brotherhood and good-will and cooperation and unselfishness will ever really work, and they have laughed him to scorn and cried, "Behold, this dreamer cometh." And now the crisis of our Western civilization is upon us; and is he a dreamer? Upon the contrary, has not the whole world played the fool, and are we not now living in the suburbs of perdition because of it?

Who will now say that violence and force will work? Where have they worked? History is a long story of proud and overbearing empires founded on force and glorying in imperialistic conquest, which have risen to boast themselves a little hour and then irretrievable have fallen into the dust. Some of you will remember Shelley's sonnet called "Ozymandias of Egypt," where a traveler from a distant land describes to the poet

how the fallen statue of the mighty king lies half buried in the desert sand. Sings Shelley:

"And on the pedestal these words appear:
 'My name is Ozymandias, king of kings:
 Look on my works, ye Mighty, and despair!
 Nothing beside remains. Round the decay
 Of that colossal wreck, boundless and bare,
 The lone and level sands stretch far away.'"

How strong Ozymandias seemed to himself when he was here! Yet he was not strong but weak. And weak too is our Western world because of the very things we counted on to make it strong: conquest, imperialism, oppression, war. And as today one hears the politicians and governors of the world discussing what they will do to escape the hell that threatens, the old scene in the Praetorium recreates itself. It is Christ before Pilate. *What will they do with him?* Unless they choose him, his methods, his principles, his ways, somebody will yet sing above the ruins of our Western world as Shelley sang over Ozymandias. So crucial is that question that it cannot be escaped: What shall I do with Jesus the ethical teacher?

Just once more let us rephrase the question! What shall I do with Jesus the personal Saviour? It is said that at the time of the French revolution, when all Paris went wild, a riotous mob, the raff and scum of the populace, swept through the Tuilleries bent on loot and pillage. They poured down one of the long corridors, violently burst open the opposing door and tumbled into the room beyond. And there on the opposite wall of the room was a great picture of the crucifixion. They say that the wild mob became suddenly quiet; that those who had hats on took them off, and a few knelt; that the leaders turned the picture to the wall until the cross was hidden. Then the crowd stole out and shut the door and then broke loose again. Moreover, we know that had we been there we should have felt the same. For this is the peculiarity of Christ and in particular of Christ upon the cross, that you cannot come close to him without feeling him touch your conscience.

We may talk as we will about living our life rationally on the basis of right principles; but as a matter of fact the great forces in our lives are not abstract ideas, but people. Meetings with people are the turning points in our lives. Oliver Wendell Holmes, for example, was an unusually intelligent young man and when he came to decide so important a question as his life's vocation you might have expected him to decide it rationally. But he didn't. He tells us that he didn't. He says that he thought of being a minister; but then he met a minister, a most unlovely sort of man. "He talked like an undertaker," said Holmes. And Holmes made up his mind that he would not be a minister. That was not rational, but it was very human. For good or ill, it is people who change our lives—and of all the people we ever meet who influence us most, none compares with somebody who is bearing a sacrifice on our account.

Vicarious sacrifice is the most sobering and impressive fact in human life. Once in a while you meet somebody who says that he does not believe

in vicarious sacrifice. And that is strange! Where has he been living these last few years? The boys who died in war, the folks who lost their dear ones overseas, had not by their iniquity made the ancient madness of the world which piled up this accumulated consequence of agony. They took on their shoulders a burden that their sin had not made. That is vicarious sacrifice—and it is the most impressive fact in human life. Not believe in vicarious sacrifice? Do we not know the story of Livingstone, who never had made Africa the hell-hole of misery it was but who voluntarily took on his life that ancient curse; or of Father Damien, who never had been a leper and never had made anyone else a leper but who voluntarily took on himself the bitterness of that lamentable disease; or of Florence Nightingale, who never had wounded anybody but who of her own free will took on herself the burden of wounded men lying on the battlefield? That is vicarious sacrifice and it is the most sobering and impressive fact in human life. We do not believe in vicarious sacrifice? But have we never had a home? As one looks back to his boyhood there are some things he does not easily forget. To have been disobedient, to have spoken resentfully when he was rebuked, and to have stormed in anger from the room—well, if that were all we might forget it. But by and by to steal back to the closed door, as I did once, and to hear his mother sobbing because of him—that is different. She was bearing on her heart the burden of my disobedience and that is the most sobering thing in human life. Surely, we

understand that. We understand why even a wild, revolutionary mob could not break loose again until they had turned the cross to the wall and shut the door.

And because there are some people who never have been able to do that, to whom the cross has been an unavoidable issue in life, Christian history has been filled with an amazing kind of life story. The life story begins with folks making a poor start, smirched by sin, narrowed by selfishness, spoiled by aimlessness, embittered by trouble—a very poor beginning. But by and by see them again and they are making a great ending. It is amazing that such poor beginnings can come to such magnificent conclusions. And if you ask the secret, here it is: they have met somebody. They have met somebody bearing a sacrifice on their behalf. They have met Christ on the cross and have seen there revealed an eternal mercy that never can shake the burden off until the sins of man are cleansed away.

I wish that there were someone here this morning who would meet him in that vital fashion. Scientific fact, yes, the greatest fact the human mind has ever dealt with; ethical teacher, yes, a teacher whose principles we will follow or else perish; but deeper than that, a personal saviour whom to meet, with whom to fall in love, by whom to be chastened, melted, subdued, forgiven, empowered, has been the beginning of the noblest living that this world has ever seen. What will *ye* do with Jesus, called the Christ?

Peace on Earth

Evening, December 29

Rev. John S. Cornett, Ph.D.

"Jerusalem shall be inhabited as towns without walls . . . for I, saith the Lord, will be unto her a wall of fire round about." Zech. 2:4-5.

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." Rev. 21:22.

A city without walls; and a city without a temple! The Old Testament prophet has his vision of a future glorified state for Israel. The people who had suffered in exile, on their return from Babylon were to find that their high hopes of great things to come after the return to their own land, were not to be wholly fulfilled. They were to find that after all life was not much changed for them from the days before the exile. But ever there came to them in the midst of the disappointment of hopes deferred the prophet with his message of encouragement and uplift. The future was to be a glorious time for the people of Jehovah. The enemy peoples round about, whose very presence and power were a constant menace to the independence and strength of the Jewish people, were to be brought low. And a great age of happiness and prosperity was soon to dawn when the city of Jerusalem would be so populous as to burst through her old walls

on every side. And not only so, but Jehovah himself would be a wall of fire round about.

The New Testament seer, John, in the island of Patmos, has also his vision of a future state of blessedness. The New Jerusalem is to be a city with many gates opening out from every quarter and providing free entrance to the multitudes thronging its areas. But the outstanding thing of all was the fact that there was no temple found therein. No need of the temple, for all was the temple! Worship was not confined to temple courts and chambers, worship was everywhere.

We can only understand the temper of those ancient Eastern kingdoms and empires in terms of the word exclusiveness. Our modern phraseology with such terms as international mind, world-citizenship, brotherhood of man, would have been the rankest heresy and perfectly unintelligible to them. Mutual pride and mutual exclusiveness marked them out. And while the walls guarding the more thickly populated centers and even whole countries, as in the case of China, were simply the concrete expression of that spirit. The wall served to exclude the alien people, and the alien people—who might be and often were a great and terrible foe—were looked upon as an inferior people.

The very wall that stood round about Jerusalem then, stood for division and exclusiveness. And so, too, did the Temple itself. The ancient Jewish

Temple was built and its service maintained on the very foundation principle of exclusiveness. The several courts and enclosures stood for the restriction of admission privileges to specified groups. All of which meant so much to the orthodox Jew of the ancient covenant. The Temple with all the minutiae of its ritual was among the things nearest to his heart. So when, in the year 63 the Roman conqueror Pompey entered Jerusalem and rampaged through the Temple, even forcing his way into the Holy of Holies, he thereby committed the blackest sacrilege to the Jew. And the direst maledictions were heaped upon the pagans. Such was the degree to which the principle of division and exclusiveness obtained.

But in the new Jerusalem, the ideal City of God, there was no temple with segregated areas according to rank, profession, sex or race. No temple, for all was the temple, nothing but temple! The ancient barriers arising out of artificial distinctions were swept away.

In the City of God, or if you like the Kingdom of God, all is the temple, all is holy. Artificial barriers of division and exclusiveness have been levelled and all is made one. Life for most of us tends to be lived in watertight compartments. We draw hard and fast lines of division, and live within them. Certain things we mark off as sacred, certain others as secular. This music, we say, is sacred; this other secular. This history is religious, it deals with the lives of ecclesiastics; this other is profane, it deals with the lives of statesmen, warriors and the common people. But occasionally we see vividly enough that these distinctions are drawn imperfectly at best, as when we listen to a Sonata of Beethoven and recognize it as partaking the nature of both secular and sacred. And it is in the light of this recognition of how imperfect are all these narrow dividing lines that we are able to get hold of the idea of the unity, the Oneness of all of life, that this universe itself is a great organism throbbing and pulsating with the Infinite life of God, and that we ourselves are but portions of that Infinite life. The universe is one, and it is spiritual, God as Spirit rules, not mere blind material force or power. In the light of that truth how many of our artificial distinctions fall down. Men commonly say, man has a soul and when the believer dies the body passes away, but the soul goes to heaven. Rather we must put it, man is a living soul. And when that experience comes which we call death, it is simply the wreck of the house he lives in. He goes on; as Browning put it: "Man, I say, was made to grow, not stop." In the light of this conception of the unity of all things how many of our dividing lines must go! Take for instance the region of truth-seeking. The honest, open-minded humble seeker of the truth, whatever his sphere, is to that extent inspired of God.

And as we get hold of the idea of the Kingdom of God permeating all of life, what a difference! It is when the artist loses this idea of the reverence due to God that he paints the picture which has a certain artistic worth, but appeals to the

vulgar or depraved taste. It is as the producer of motion picture films thinks more of the financial return of his enterprise than of the possible hurtful influence which his work may have upon youthful minds that he disregards the matter of the tone of his productions. It is when the politician forgets his duty to serve the cause of truth and right that he allows himself to be bought by the corporation lobbyist and becomes one of the great army of the world grafters.

When the day of the glorified state of humanity shall come—and how slow it is in coming, we commonly feel; how like the horizon it eludes us, drawing farther and farther back as we go forward to meet it—when at length it comes, the old distinctions and barriers will be broken down and all shall be one. No temple, because all shall be temple! All that is shall be sacred and beautiful, and true.

We lament the fact of the divisions of the Christian church. We constantly ask why it is divided by artificial barriers, instead of presenting a solid and united front to the world. As we look back in history we see that the several branches of the Church have had an honorable past. Each in turn arose to meet the felt need of a given historical situation. The divisions of the church today can only be explained historically. But surely it is our Christian duty to set our faces in the direction of a reunion of forces. The leaders of denominations cannot of themselves bring it about. Only the great mass of believing Christians and church members can make possible such a reunion. We must serve the ends of denominationalism less and serve the Christ more. Only pure religion can break down the barriers of sectarian jealousy and bring in unity and peace. And that is what pure religion always operates to do. It operates to overthrow the forces of envy and of mutual distrust and suspicion that are dividing walls. True religion promotes unity, draws men together, promotes harmony and co-operation, binds up old wounds and brings in joy and peace.

What, if anything, may be done to level the walls of enmity and suspicion which still exist as between nations? There is one type of doctrine that would do away altogether with the bounds of nationalism and set up a kind of social internationalism. In his day Napoleon tried to blot out national lines in Europe by bringing all the peoples under one single constitution and government. But he failed. You cannot merge whole peoples together and pool their common interests in the way a steel combine or an oil merger is formed. History, tradition, sentiment, racial affinity, language, a dozen different things make against it. The effect of the Great War in South-eastern Europe was to release small powers which had previously been in subjection and set them up as independent, national states, the lines of division being made on the basis of racial affinity. Nationalism, as such, has its useful ends to serve. The small peoples as well as the great powers have the right to work out their own national destiny.

The real landmarks that require to be wiped out are not those that mark off one nation as distinct from another whereby national existence would be swallowed up. The real walls of division that require to be laid aside are those of bitterness, hatred and suspicion as between the nations. There must be substituted an active, positive will to friendship and good-will. Ill-will and enmity are the seed-plots of strife wherever found. They bear fruit in huge armaments for international strife, economic wars, armed conflicts of the powers. And the enemy is always at work.

The spectacle of a federation of the nations living peaceably in a great world-league, bound each to each by ties of mutual interest; with the energies and substance hitherto devoted to warlike purposes given over to the lightening of social and

economic wrongs and ills and the establishing of conditions making for the health, happiness and all-round development of the common people—that would be a more adequate expression of the faith and vision which have come down to us from all the past. But if we ever reach that point, we shall have to fight for it. The Christian forces in the civilized world that are Christian indeed must make their influence felt in the work of upbuilding this spirit of international friendship and good-will in a much more positive manner than they have hitherto done. One shudders to think what would be the result if by the grace of God the walls of racial animosity and deeply-engrained international prejudice be not levelled and a better sympathetic spirit of mutual understanding be not brought in.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

WILLIAM J. HART, D.D.

WANTED AN "ANALYZER"

Titus 3:1. "Remind people" (Weymouth). "Some years ago," said Dr. W. H. P. Faunce, in an address to the students of Brown University, "I received a letter from the proprietor of a large department store asking me to recommend an employment manager to take charge of about two thousand employees. The writer enclosed a chart of the qualities requisite for one holding such a position. The first sentence on the chart was this: 'He must be a good analyzer.' It was no professor of logic who wrote that, but a hard-headed business man. He did not demand that the applicant for the responsible position should have any previous experience in that line of business, but simply and chiefly that he possess this independent power to analyze. Then the writer pointed out that only through such analysis can a manager discover the limitations of other men, the possibilities in men, and way to educate men out of limitation into possibility. The man who was finally selected is now the president of one of our largest colleges.

"After all, analyzing is simply thinking . . ."

HELPED KEEP IDEALS HIGH

Titus 3:1. "To be ready to every good work." When Dr. Clarence A. Barbour announced that he was leaving the presidency of the Colgate-Rochester Divinity School in order to become the president of Brown University, a Rochester newspaper paid him this splendid tribute:

"For forty years Dr. Barbour has helped Rochester to keep its ideals high." That was suggestive of the noble work he had done in a city where he had been pastor, teacher and administrator.

CHRIST A LIVING REALITY

John 3:16. "That every one who trusts in him . . . may have the Life of the Ages" (Weymouth).

Thrilling is the story of the Scotch factory girl who became known as "Mary Slessor of Calabar," as related by her biographer, W. P. Livingstone. Home, church and Bible combined to mould her character and shape her career. Christian service became the passion of her life. The secret of her successful labors is largely found in the following words:

"God was very real to her. To think that behind all the strain and struggle and show of the world there was a Personality, not a thought or a dream, not something she could not tell what, in spaces she knew not where, but One who was actual and close to her, overflowing with love and compassion, and ready to listen to her, and to heal and guide and strengthen her—it was marvellous. She wished to know all he had to tell her, in order that she might rule her conduct according to his will. Most of all it was the story of Christ that she pored over and thought about. His Divine majesty, the beauty and grace of his life, the pathos of his death on the Cross, affected her inexpressibly. But it was his love, so strong so tender, so pitiful, that won her heart and devotion and filled her with a happiness and peace that suffused her inner life like sunshine. In return she loved him with a love so intense that it was often a pain. She felt that she could not do enough for one who had done so much for her. As the years passed she surrendered herself more and more to his influence, and was ready for any duty she was called upon to do for him, no matter how humbling or exacting it might be. It was this passion of love and gratitude, this abandon-

ment of self, this longing for service, that carried her into her life-work."

The story of her achievements indicates how lives which are controlled by Christ express themselves joyfully and fruitfully in devoted activity.

A FAIRY TENT

Gal. 3:28. "For ye are all one in Christ Jesus."

An old Arabian story tells of a fairy tent brought by a young prince to his father. The tent was hidden in a walnut shell. When set in the Council Chamber it grew until it covered the King and all his ministers with its folds. Taken into the courtyard it expanded until the whole of the King's household found shelter beneath its shade. Brought to the great plain where the King's Army was gathered, again it grew until it covered the great host. The fairy tent brought in a walnut shell had as Stopford Brooke said, "infinite flexibility, infinite expansiveness."

Christianity has been the "true fairy tent for the spirits of men." Brought to earth in that manger at Bethlehem, it has spread until now it covers the earth. Men of all lands and of all languages and of every color find welcome beneath its generous shade, and within its so secure protection. It has no exclusions, it covers all. Its invitation is to the last, as well as to the first, to the least no less than to the greatest. Within its folds the slave found a home, for in Christ there is neither bond nor free. And still it spread, this fairy tent, and no day passes but somewhere some one finds within it so sweet a rest.—*F. C. Hoggarth.*

VISION OF A CHRISTLIKE WORLD

Joel 2:28. "Your young men shall see visions."

The scene was one of indescribable beauty.

On a templed hill a large group of Colorado's choicest young people were gathered for their vesper service.

Tucked within the horseshoe embrace of the Rockies they were worshipping the Maker of the universe and the lover of their souls.

The majestic mountains almost encircled them.

Great stretches of snow crowned their peaks and lay deep upon their broad shoulders.

The dark blue of the sky was unspoiled by a single cloud.

One clear star hung like a beacon in the uncharted depths.

A glorious moon was just beginning to shed light over God's creation.

The cool, searching wind was making music through the pines.

In the aspens the intermittent voice of a mother-bird could be heard singing her little ones to sleep.

The world of man's making seemed far, far away.

God seemed very near.

One could almost hear His footsteps walking on the mountain side in the cool of the evening.

Would it be strange if here these young people heard the call of Christ?

Would it be strange if here these young people had their heavenly vision of a life that is hid in Christ?

Would it be strange if here these young people dreamed their dreams of a world that is to be Christ-like? — *Francis Shunk Downs.*

WHAT ABOUT JESUS CHRIST?

Gal. 2:20. "Christ liveth in me."

In a sermon based on Gal. 2:20, Dr. Robert E. Speer said:

"Professor Lang, of the University of Alabama, tells of an experience that he counted one of the most singular in his life, which happened when he was a graduate student in the University of Edinburgh some years ago. He had gone to McEwen Hall to hear Mr. Balfour deliver an address on the moral values which unite the nations. It was a wonderful address. As Professor Lang looked across at the audience to see its effect on those who listened, he saw opposite him in the gallery a Japanese student leaning over the gallery and drinking in every word. And when Mr. Balfour had ended naming the moral values which he conceived bound the nations together, or were at last to accomplish the unity of man, there was an instant of appreciative silence over that great hall, and in the moment of silence the Japanese student stood up and leaning over the balcony said, 'But, Mr. Balfour, what about Jesus Christ?' He had spoken of the moral values that unite the nations and left out the only value that can unite them; the only undying, valid bond, the only power by which at last the whole life of the world is to be made harmonious and complete."

MISSED THE SOUND OF THE TRUMPETS

Neh. 4:18. "He that sounded the trumpet was by me."

"I miss the trumpets that are sounded in the morning," said a leading London preacher at the end of the War. We are more familiar with the "Misereres" than with the "Te Deums." He wished to hear the trumpet — the note of courage, confidence, and the joy of triumph in the church. — *Bishop W. P. Thirkield.*

THE WORLD NEEDS AN EMPEROR

John 3:16. "For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life."

John 19:14. "Behold your King!"

On the last night of Dr. John Kelman's stay in America, where he so richly served Christ and his church, I heard him recount the story of his years among us. Of all his experiences he said one stood out above the rest, and it had come to him on his way to New York to take up the pastorate of the Fifth Avenue church.

He had as a fellow passenger the late Dr. Matthew D. Mann of Buffalo, the famous surgeon who did all that human skill could do to save President McKinley's life after his assassination. I knew Dr. Mann as a dear friend for many years. He was a great fisherman, and he was a devout but reticent Christian with a deep love which he found it hard to disclose.

Dr. Kelman said that each evening he and Dr. Mann met on the upper deck in a quiet spot behind one of the life boats, and talked together. Night by night Dr. Mann opened wider his inner heart as they discussed together our sad and divided and weary world. On the last evening at length Dr. Mann burst forth:

"I will tell you, Dr. Kelman, what we need — we need an emperor! The world needs an emperor."

"An emperor," Dr. Kelman replied, "for our democratic world?"

"Yes," answered Dr. Mann, "an emperor! And I will tell you his name: his name is Jesus Christ! There is no hope until we make him emperor."— *The Record of Christian Work*.

FIRST CHRISTMAS NIGHT OF ALL

Luke 2:10. "This is good news I am bringing you, news of a great joy that is meant for all the people" (Moffatt).

That first Christmas night of all,
No lights were in the dreaming town,
No steeples shook their tidings down,
No carols raised their call.

But music broke upon a hill,
And all the dark was strangely stirred
With beauty of bright angels' word —
A word that echoes still.

And in the dim and dusty stall
A little light began to glow,
That Christmas night so long ago —
First Christmas night of all!

— Nancy Byrd Turner, in *Good Housekeeping*.

THE NEW SONG

Luke 2:14. "And in earth peace, good will toward men."

Poet, take up your lyre;
No more shall warlike fire
Inflame the earth and sea,
Cease from your martial strain;
Sing songs of peace again,
Sing of a world set free.

No more sing fear and hate
While armies devastate,
Nor boast of foes withstood;
Let mercy be your theme,
Renew the old, fair dream
Of human brotherhood.

No more the trumpet blast
Shall call to conflict fast,
The flame of war grows pale;
Sing, Poet, God-inspired,
Till all the world is fired
With love that shall not fail.
— Thomas Curtis Clark.

CHRISTMAS TREE ON RUBBISH WAGON

Deut. 8:11. "Beware that thou forget not the Lord thy God."

A little while ago as I journeyed down the street, I saw the inevitable rubbish wagon with its load of ashes, tin cans and other discarded household articles. Usually such a sight creates no impression on my mind which would incite reflection. What I saw on that occasion, however, impressed me very greatly, and caused me to wonder concerning human nature and religious faith, for there, on the very top of the load, was a good-sized Christmas tree with a gilded cross attached. Rather an inglorious sight, wonderful in its incongruity. "To what base uses may we be turned" exclaimed Hamlet to his friend Horatio, when he traced the body of Alexander the Great till it became the bung of a beer barrel. And here was a tree with the world's redemptive symbol attached, consigned to the dump heap after having contributed to festive enjoyment and Christmas cheer.

To be sure, no one would expect to keep a Christmas tree all the year round. But that Holy Symbol! What of that? Is religion but a ceremony, a form, an observance, to be discarded when a special season has passed? It is a sad commentary on human idealism when we see men and women enraptured and enthralled with religious fervor during a festive season, and, when that season is passed, permitting their devotion to languish and their praise to be silenced.— *Henry Bridge*.

COURTESY CARD

Titus 3:2. "Be conciliatory and display perfect gentleness to all men" (Moffatt).

From 1911 until the year of his death John Wanamaker wrote an annual "Courtesy Card." These were placed around the store and were distributed to the store family and friends in miniature form. They were in the form of the store editorials. The theme was that the "best commodity under this roof should be a full stock of Courtesy," and that the members of the store family, having been "well brought up," could always be courteous if they made a thoughtful effort. Wanamaker said that if you "spend yourself in courtesy the more you will have left," and that courtesy was "the unspoken truth of gentleness, and good manners go with it."— *Herbert Adams Gibbons in "John Wanamaker."*

ACCENTUATE THE GOOD

Titus 3:2. "Be conciliatory and display perfect gentleness to all men."

Phil. 4:8. "Think on these things." (Moffatt.) Celebrating his eighty-first birthday by preaching, Dr. F. B. Meyer London, said to his congregation:

"Go through life not finding fault with the bad things you meet, but accentuating the good."

GOING STRAIGHT

Titus 3:1. "Be subject to principalities and powers."

It was an old man speaking. He was not an educated man. He was just a plain, good citizen. He had seen much of life. He was a modest, quiet man. The talk concerned the break-down of a supposedly successful person in the community. The old man had just this to say:

"There's nothing like going straight in the world."—*Grove Patterson.*

TAPPED GOUGH ON THE SHOULDER

Song of Sol. 2:15. "Little."

In an article on "There are no Little Things," Bruce Barton said:

Years ago in Springfield, Mass., a simple mechanic stepped up to a drunken man, tapped him on the shoulder and spoke a few words. I do not know the name of the mechanic, but the drunken man became an orator of international reputation and left a great impress on his genera-

tion. His name was John B. Gough; the change in his life started from that moment.

Theodore Cuyler, in relating the incident, remarked: "When I heard the thunders of applause that greeted Gough's oratory, I said: 'That is but the echo of the tapping of that mechanic's friendly hand upon the drunkard's shoulder.'"

MUST BE HOOKED UP

Rom. 14:7. "For none of us liveth to himself."

Says John Hurt, Tennessee preacher: "Man is like the end of a ticket, which says, 'not good if detached.'" He is right. Man is not much good except in his relationships with others. There is no such thing as independence and we shouldn't seek it. Independence is only another word for selfishness. Man is not good if detached.—*The Watertown Times.*

Preachers and Preaching

FOUR MARKS OF A FINE MIND

A good mechanic studies the tools of his trade continuously and critically. The better he knows his tools, the better he can use his tools. He knows that good craftsmanship is impossible unless he keeps his tools adjusted to his tasks.

Our brain is, of course, the major tool we bring to the task of living. Like good mechanics, we profit from keeping our brains under continuous and critical study. As a sort of primer to guide us in such a study of our own minds, I suggest that a first-class mind bears these four marks:

First, *humility*. A first-class mind is never cocksure; it is always willing to admit that it may be wrong; it is never afraid to say that it does not know; it does not specialize in closed questions; all questions are open questions to it; it is always ready, in the presence of new knowledge or fresh challenges, to question the soundness of its earlier observations and the sanity of its earlier conclusions.

Second, *curiosity*. A first-class mind is never satisfied with surface observations; when, in its humility, it has admitted that there is a question to be considered, it turns a restless and ruthless curiosity on the question; it is never satisfied with a sweeping judgment; it ferrets out every detail and tries to see just what bearing each detail has on the whole question.

Third, *courage*. A first-class mind is marked by a subtle blending of courage and imagination, the result of which is that it takes the results of its analysis of a problem it has worked over and puts these results into various new combinations in an effort to find some new and better theory for action; it is never afraid to set up a tentative new theory of action; it is willing to follow a new idea, if it is sound, even if it upsets former notions and former ways of doing things.

Fourth, *responsibility*. A first-class mind has a sense of responsibility in handling its new theories; it puts them through all sorts of tests to prove

both their logical soundness and their practical utility.

The practical fruits of the intellectual virtues are obvious: Humility makes for openmindedness. Curiosity makes for careful analysis. Courage makes for creativeness in blazing new trails. Responsibility makes for reliability in action.—*Glenn Frank.*

We come into the world with a certain capital of character, intelligence, and power. This initial capital is not of our choosing; yet, constantly changing as it is under the influence of action and experience, it is the basis on which we do business in the vocation of life. We have, moreover, a definite income; every human being has just twenty-four hours a day income from God, and the wonderful thing about this income is that we can save it only by spending it. If we would save our dollars, we must put them away, but if we would save our hours we must spend them, and the more completely they are spent for ends that are worth-while the more they are converted into the capital of character, intelligence, and power. Out of this twenty-four hours of income, the large part must be spent merely in paying running expenses in the business of life, that is, in making a living, but for every one except those upon whom the industrial structure of our society rests most pitilessly, there is some margin of time each is free to spend as he pleases; as in business, so in life, the use of this margin determines the growth of the capital, and so the ultimate success or failure in the vocation of living.—*Edward Howard Griggs.*

There is no room in the Church profession for the chronic pessimist or cynic. Belief in human capabilities of growth and improvement is a fundamental necessity of preaching. Without such belief, the preacher is guilty of engaging in a fraudulent transaction. Faithless preaching hurts the preacher and the listener.—*A. W. Belding.*

The Homiletic Year---December

THE REV. WILLIAM TAIT PATERSON, D.D.

Advent

Bible Sunday

SS. Thomas and John

Christmas

It was my friend, Nolan R. Best, formerly of *The Continent*, now of the Federation of Churches of Baltimore, who drew a distinction in the review of some book between "preaching material" and "preacher material." Of course, it is the second that is of first importance! And never is it more so than in this Advent month, December. Here is a month to test the soul of our preaching.

"There will be moments of high exaltation in our ministry, 'times of refreshing from the presence of the Lord,' when we feel that we have been touched by the Spirit of the Lord, that God has charged us with a message that we must deliver, for His 'word burns like a fire in our hearts, shut up in our bones and we cannot stay.' Then we preach, not because we have to say something—Sunday has come and the pulpit waits for us and the people expect a sermon—but because we have something to say. God has given it to us, and we must utter it to His people. . . . Then, in however imperfect literary form or even stammering utterance we may preach, we speak as prophets; people will know it and be touched, inspired, uplifted thereby." (Charles D. Williams: "The Prophetic Ministry for Today"—Macmillan.)

Doubtless all we have felt and known these high moments when indeed we knew we were ministers of the Word. And we have known also the hours of depression when, in Augustine's phrase, we felt we were little better than "sellers of rhetoric." It may be true that we cannot dwell on the Mount all the time. We must serve in the Valley and there we are and will continue to be subject to gloomy reactions and worse. But is there not some way whereby we can keep around us some breath of the atmosphere of the mountain peak?

"The giving or the withholding of divine help in public address involves about the greatest mystery of which I know anything in my own personal experience. I have read all the books on the subject I could command. I have talked repeatedly with many wise, experienced, and efficient ministers of Christ. I have been trying all the valid methods I could discover on myself for thirty odd years, and still I find myself baffled. There is a sense of mystery attaching to this matter of spiritual endowment, which I am unable to solve. . . . Here, however, is the best that I have found in this matter. You can keep your hearts pure and your souls responsive by living true, kind, devout lives. . . . You can pray until the veil which separates you from the world of spiritual reality becomes thin. . . . You can practice meditation upon high themes. 'While I was musing, the fire burned.' . . . You can count yourselves always the servants of the Word of God, the active, efficient agents of that unseen form of power." (Charles R. Brown: "The Art of Preaching"—Macmillan.)

Our first task, then, is to build up the "preacher material" and Dean Brown in the paragraph above will help us. "Servants of the Word of God!" If we really hold ourselves to be that, surely we will strive to be worthy of the descent of the Spirit.

"Oh could I tell ye surely would believe it!

Oh could I only say what I have seen!

How should I tell or how can ye receive it,

How, till He bringeth you where I have been?"

"Give me a voice, a cry and a complaining—

Oh let my sound be stormy in their ears!

Throat that would shout but cannot stay for straining,

Eyes that would weep but cannot wait for tears.

"Quick in a moment, infinite for ever,

Send an arousal better than I pray,

Give me a grace upon the faint endeavor,

Souls for my hire and Pentecost today!"

(F. W. H. Myers: "St. Paul.")

"THE FLAMING OF THINE ADVENT FEET"

With the exception of Easter, no other period of the Christian year is so likely to arouse the thoughtful preacher as this Advent season. Christ is come! Carved over the doorway of a church being erected in Cincinnati one reads the words, "Ecce Tabernaculum Dei." This month we complete the quotation, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." (Rev. 21:3.)

The Advent trumpet arouses the Christian, challenging him to throw off the works of darkness and put on the armor of light. The warning, and also encouraging, word rings out, "Knowing the time, now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (Romans 13:11.) "The Master is come, and calleth for thee!" (John 11:28.)

"Awake—again the Gospel-trump is blown—

From year to year it swells with louder tone,

From year to year the signs of wrath

Are gathering round the Judge's path,

Strange words fulfill'd, and mighty works achiev'd,

And truth in all the world both hated and believ'd." (John Keble.)

John Bunyan in "The Holy War" has a word for us at this season. "Then went out the inhabitants of the town of Mansoul with haste to the green trees and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made garlands and other fine works, to

betoken how joyful they were, and should be to receive their Emmanuel into Mansoul; they also prepared for his coming what music the town might afford, that they might play before him to the palace, his habitation."

The Epistle for the First Sunday in Advent (December 1) is Romans 13:8-14. According to G. Campbell Morgan in "Searchlights from the Word" the keyword is verse 10, "Love therefore is the fulfillment of the law." On the wall of the chapel which Moltke built in his grounds at Kreisau, over against his own coffin and that of his wife, is a crucifix, and above it is this text.

"BEHOLDING FROM AFAR"

The old Roman Church had as the motto for the First Sunday, "Aspiciens a longe"—"beholding from afar." It spoke of the looking for, and the longing for, the Second Advent. In *The Expositor* for December, 1928, Dr. Paul Wagner Roth had an excellent article on "Preaching the Second Advent." Those of us who are interested in this teaching, and all of us ought to be, are referred to this fine message. It is sound and sane and timely.

UNIVERSAL BIBLE SUNDAY

"Let sunrise find the Scripture spread open upon your knees."—Canon of Hippolytus. From the Collect and Epistle (Romans 15:4-13) the Second Sunday in Advent (December 8) is known as "Bible Sunday." The Collect is, "Blessed Lord who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour, Jesus Christ. Amen."

The American Bible Society makes the suggestion that the day be observed as "Universal Bible Sunday." Materials may be secured from the Society's offices. The father of Sir Francis Drake wrote his youngest son, "Make much of the Bible, that I do here send thee with all the rest of my godly books." Do we in our pulpit work make enough of the Bible? Our people hear and read many attacks on the Bible. Are we presenting its origin, power, beauty, message and authority as fully as the needs demand? Not a defense of the Bible, but a presentation of the Book is needed. Said Spurgeon, when someone spoke to him of 'defending the Bible,' "I would as soon think of defending a lion! Turn it loose and it will do its own defending!" In "The Age of Reason" Tom Paine wrote, "Fifty years from now the Bible will be obsolete and forgotten." After his death, the very printing press, which was used to print his "Age of Reason," began to be used to print the Bible. Voltaire in Geneva said, "There will not be a Bible in existence a century from now." The house in which he spoke is now the Bible Depot of the Bible Society of Switzerland.

THE SAINTS OF THE MONTH

Three of the Saints' Days fall in this month, those of Thomas, (21), Stephen (26) and John the Evangelist (27). All three offer opportunities for serious character study. Perhaps someone will have the Masonic Lodge in the service on December 29 and will be able to find a real worthwhile lesson from the story of John, or at least from some relevant portion of the Scripture.

CHRISTMAS

Everything in the month is pointing us to Christmas. It is His Advent of which we speak, His Return we look forward to. The Bible has only one story to tell, the story of the Wondrous Birth. The Saints bear their testimony, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." (1 John 1:1-3.)

The Blessed Babe will command our love and our eloquence. It is His feast and we shall honor Him before all others. The appeal of the Babe is indeed universal. There is much that is material, grossly material, in our observance of Christmas. But, at least, childhood receives attention and the Holy Child is spoken of, sung about, and revered. The wisdom of God is justified in sending His Son, "born of a woman!" "Nothing proved so great an asset in establishing intimacy with these primitive (African) woman as motherhood. Such a great experience in common swept away the minor differences between white woman and black, for the elemental things of life mean very much to them. The tremendous missionary value of a white baby ('our little sister born in our country') among a primitive people in breaking down the barriers of tongue and color was proved. Their interest in her growth and progress gave abundant opportunities for discussion of child life, and made it possible to demonstrate triumphantly in practice theories they had formerly rejected as impracticable." (Mrs. Agnes Fraser in *International Review of Missions*.)

But we will not forget, and we shall try that our people do not forget, that Christmas brings us more than a Babe. After all, the Babe has a small part in the New Testament. It is "the Man, Christ Jesus" who fills its pages. We shall bid our people come even unto Bethlehem, but before we let them go they will visit Nazareth and Calvary. Christmas speaks of God's gift of a Child, but it goes further and deeper than that. "Unto you is born this day a Saviour which is Christ the Lord." You can read in Nansen's "Farthest North" that one day he dropped his line out into the depths until it all ran out. Writing the date in his journal, with the length of his line, he added the note, "Deeper than that." The next day, adding to the line, he ran it out again and did not touch bottom. Again in the journal the date, the length of the

line, and the note, "Deeper than that." Taking all the line he could find the day following he dropped it into the deeps and still it swung in unplumbed depths. Again he wrote the words, "Deeper than that!" So it is with the word at Christmas. We tell of the Babe, but the message is deeper than that. We speak of the Shepherds and the Magi, but Christmas is deeper than that. Not until we come to Calvary do we know all that Christmas means.

We shall bring our people to the Cradle and we shall leave them at the Cross, or in the Garden where the Tomb is.

PRAYERS FOR THE MONTH

"O Thou great giver of every good and perfect gift, who above our desert hast freely given us of Thy best, and dost invite us to share with Thee the blessedness of giving, teach us Thy secret of

access to the hearts of men. Open our eyes that we may see clearly; soften our hearts that we may feel tenderly; strengthen our wills that we may trust greatly, and so fit us to do our part in answering our own prayer that the world may be delivered from falsehood, hate and envy, and that men everywhere may enjoy in quietness and in confidence Thy gift of peace."—*William Adams Brown, D.D.*

"Merciful and most loving God, by whose will and bounty Jesus Christ our Lord humbled Himself for this—that He might exalt the whole race of man; and descended to the depths for the purpose of lifting up the lowly; and was born, God-man, of the virgin, for this cause—that He might restore in man the lost celestial image; grant that Thy people may cleave unto Thee, that as Thou hast redeemed them by Thy bounty, they may ever please Thee by devoted service. Amen."—*Gallican Sacramentary.*

Great Texts and Their Treatment

THE REV. WILLIAM TAIT PATERSON, D.D.

THE GIFT OF LOVE

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16.

The approach of Christmas. The gift of God to the world.

It Was the Gift of a Man:

When we examine this gift of God we find a Man!

The Babe—born of a woman.

The Boy—full of questions.

The Young Man—fired with enthusiasm.

The Man Matured—ready to die for great cause.

In nowise would we minimize the deity of Christ, but He was Mary's Son.

It Was a Gift to All Men:

George Matheson in "Studies of the Portrait of Christ" reminds us of three great writers of his day who wrote of Christ. "Renan has come all the way from Paris" and he sees "a fair Gallilean drawing all hearts by his Parisian charm." "Schenkel has come from Berlin. He sees a German heretic struggling with orthodoxy." "Seeley has come from London. To him it is the countenance of an Englishman. It breathes, above all things, practical common sense."

In our day we might add such as Barton, who shows us an energetic advertising American business man.

All see in Him the dreams and ideals of their lives. But feel it hopeless to strive to attain. A young artist in the Florentine gallery worked earnestly copying a masterpiece of Raphael. With a sudden gesture he drew his brush across the canvas wiping out the picture, saying, "How can I do what Raphael has done without the mind of Raphael?"

This is our comfort: "We have the mind of Christ!" (1 Corinthians 1:16.)

It Was a Gift For All Time:

Christ came 1930 years ago! But "the same yesterday, today and forever!"

In an Italian city stands a statue of a Grecian maiden of beautiful face, graceful figure and noble expression. There is a story of a ragged, unkempt, slovenly girl who came face to face with the statue. She stood and stared, and then went home to wash her face and comb her hair. Next day she came again to stand before the statue and then to return home. This time she mended her tattered clothing. So day by day she changed, her shoulders straightened, her form grew graceful, her face more refined.

That is something like the influence of Christ. He has gotten into the spirits of people, though not always does He receive credit.

Jacob Riis tells of a violinist sitting on the curbstone. His tin cup had only a few pennies in it. He sat discouraged and in despair. A young woman, richly dressed, with every mark of refinement, saw the old man's despair. Without a word she took his violin out of his hand and began to play. The strange sight attracted many and money began to drop in the old man's cup. She played until the cup was full of silver. Then she placed the violin back in the old man's hands and departed with a "Merry Christmas, Friend!"

In Cincinnati there is conducted a school for crippled children. In recent years, there was among the number a little white girl who had to be led by both hands, the leader walking backwards. A Christmas party was held for the children and in the excitement the little girl was forgotten. However, there was also in the school a crippled colored lad. He came quickly into the room on his crutches. "They-all forgot you, Bess,

but I cum back for yer! Guess I can lead you. Hold onto my crutches and let's go!" And walking backward the crippled colored lad led the crippled white girl.

Is His spirit in us? What are we doing with the gift of love?

GOD IN JESUS CHRIST.

"It is in Christ that the entire fulness of deity has settled bodily!" Colossians 2:9. (Moffatt.)

This is a stupendous word. But Paul was dealing with a stupendous fact. In the Gospel we can hear Christ claiming this. "I and My Father are one. . . . He that hath seen Me hath seen the Father." Peter was not rebuked when he declared, "Thou art the Christ, the Son of the Living God."

"Christianity is the worship of the one God in the character of Jesus Christ. It finds God in Christ and then discovers God in the character of Christ."—*Dr. George Cross.*

God in Jesus Christ:

"I ask you to notice that the most enlightened nations of the world today owe their ideal of God to Jesus Christ—not merely to what He said, but to what He was."—*Henry Churchill King.*

No one feels anything incongruous in the statement often heard, "God is like Jesus Christ."

God in the Character of Jesus Christ:

It is not alone the teachings of Jesus, but His life. His life was unmatched. Unmatched in character; in persistence through the ages; in sinlessness.

Jesus' ideals were high and He attained those ideals! He compels us to admit He attained them. "Just and holy is Thy name, I am all unrighteousness; False and full of sin I am, Thou art full of truth and grace."

What shall we call Him but God?

God in the Church of Jesus Christ:

Not dogma but experience. Doctrines change their emphasis, but experience remains basically one. "The Church is the commentary to the Gospels. The Christ of the New Testament passes into the Christ of today, and there are colors and lines and tones that were in the Christ of the Gospels all the time, but have only been brought out as the Church went on its way living in Him. We stand each of us before the matchless record of the Gospels, but it is a mother's hand, the hand of a friend, the hand of the great Church of Jesus that causes our blind eyes to see all His meaning for our life."—*Ernest G. Guthrie.*

The progress of the Church has been bound up with personal devotion to Christ. The progress has been in proportion to the personally acknowledged leadership of Christ.

Beethoven's Fifth Symphony when first played was adversely criticized by the critics. Yet on the occasion of one of its earliest presentations, when the orchestra was sounding the great martial chords, an illiterate soldier in the audience, stirred by the music, leaped to the salute, shouting,

"The Emperor!" Through all the criticism and attack a countless host in the Church in all ages has been kneeling beside Thomas at the feet of Jesus Christ saying, "My Lord and my God!"

WHY WAS JESUS A JEW?

"It was necessary for the redemption of mankind that the greatest event on this planet—the incarnation of the eternal Logos—the coming in human nature of the Son of God—should take place in the midst of Israel. (Romans 9:5.)

"Now why did the wisdom of God select the Jewish people to render this service to mankind? They were, even in the ancient times, unpopular and insignificant among the other nations . . . Imperial grandeur, art, science, literature were not in the line of the Hebrews.

"Yet God found among them certain qualities of greater value than these, which He needed for His purposes of blessing to mankind. Thus Jesus is unthinkable against any other background than the one furnished by the history and religion of the Jewish people.

"(1) Let us then face the fact that in Israel alone could Jesus find a true knowledge of God. (Psalm 76:1.) . . . This personal God Jesus came to reveal in the beauty and attractiveness of His holy Fatherhood. . . .

"(2) Then, again, the Jews had a truer estimate of man than that which prevailed in the pagan world. The Jew saw man to be in the divine image and after the divine likeness. . . . This man, Jesus came to redeem and regenerate. . . .

"(3) The Jewish people were the one people of antiquity who sought after righteousness. The Greeks sought after wisdom, art, beauty, science. The Romans sought after world-dominion. The Jew sought God and the keeping of His commandments. . . . Jesus came as the One who could bring them into acceptance with God and introduce them into the kingdom of righteousness, peace and joy in the Holy Ghost.

"(4) The Jew also had a divine history, a history in which the redemptive acts of God were recorded. History to an Israelite was no mere sequence of events, but the working out of a divine plan. He saw God's hand in history. . . . Now our Lord is the crown and climax of the marvelous history of Israel. In Him it finds its interpretation and apex. . . .

"(5) I come now to another point: Jesus could not become the man He wanted to be except in a Jewish home. . . . We know how a father had to train his son in the fear of the Lord and in the nurture of the Holy Scriptures. . . . And then the feasts of the Lord in annual rotation were expected to draw forth questions from the observant son which the father was expected to answer. To such a home, in which the Word of the Lord was honored, our Lord was entrusted for His training. . . .

"(6) I close with another observation. Though the Jews were the most exclusive people the world has ever known, they felt that they were charged with a world-wide mission. . . . Now it is in Jesus,

and in the church He called into existence, that the world-wide mission of the Jewish people is realized. . . .”—*Max I. Reich, Hebrew Christian Alliance Quarterly, October-December, 1929.*

HIS MOTHER'S BIBLE

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

The faith of Lois and Eunice: the atmosphere in which Timothy grew up. (2 Tim. 1:5.)

What the Bible Meant to the Mother:

High ideals of womanhood.

High ideals of motherhood.

Strength, comfort, patience in great task.

The boy's father?

Peace and joy in old age. God all the way!

What the Bible Meant to the Boy:

It was his reading in boyhood.

It taught him of God.

It gave him a high ethical standard.

It gave him noble ambitions for life.

It brought him into great company. The apostle Paul.

It gave him love and reverence for God, and so fitted him for the revelation in Christ Jesus.

THE POPULARITY OF THE BIBLE

Robert G. Ingersoll in one of his lectures made the statement that in ten years the Bible would not be read, and in two decades it would be a forgotten book. What sort of a prophet was Colonel Ingersoll? He may be judged from the fact that in our day the Bible is selling at the rate of over thirty million copies per year.

Now, 2000 copies of any book has always been considered a large edition. 100,000 is a very large sale. In thirty years the sale of "David Harum" has reached 900,000 copies. In recent weeks the papers have been carrying notes on the amazing sale of the war book, "All Quiet on the Western Front." In Germany 700,000 copies have been sold; in France 185,000; in Britain 155,000; in U. S. A. 185,000; in nine other countries, about 100,000. This makes the astonishing total of 1,325,000 in seven months. But the Bible sells at the rate of over thirty million copies per year!

What does it mean, thirty million copies? Someone has estimated that to count one million rapidly, with no stops, would take three and one-half days. At that rate it would take almost four months to count the copies of the Bible sold in a year. If the task of counting one million were on an eight-hour day basis it would take two weeks, or better than a year to count one year's sale of the Bible.

* * *

"Do you wonder that the Bible is the friend of the friendless, the companion of the lonely, the consoler of the sad, the 'living bread' of the humble, the source of hope and courage for worn fighters on the battlefields of life? High and low, learned and simple, saint and sinner have been

transformed by its contacts. It strikes life into dead spirits who find in it what nothing else could supply. Primarily it is the Book of Religion; the record of the Creator's self disclosure to His creatures and of their response in actual experience to His disclosure. It is also the storehouse of those moral realities which conscience sustains as essential alike for individual and social welfare. These prevailing elements are conveyed in words unequalled for their force, tenderness and sublimity. Through them run at full tide the vital currents of love, justice, righteousness, holiness and peace. As star to star vibrates light and gravitation, so does the choicest Scriptural passages transmit their help and healing to the souls of men."—*Dr. S. P. Cadman.*

WHAT THOMAS MISSED

"But Thomas, one of the Twelve, called Didymus, was not with them when Jesus came." John 20:24 (see 24-29).

The first Sabbath Evening Prayer Meeting of the Christian Church and two prominent members are absent. "Judas Iscariot, who also betrayed Him." Poor Judas! he lies in a suicide's dishonored grave. He valued himself too lowly. His chances of advancement in the Kingdom, his future in this life, his hope of heaven, his soul, he bartered for thirty pieces of silver. In the awful words of the Gospel, he has gone "to his own place." He is not here. The other missing member is Thomas, the Twin. Thomas is rather a slow-thinking, diffident man. Heavy of intellect, but staunchly loyal of heart. His faults are of the mind, never of the heart. And that heart is breaking.

When Thomas put away all earthly things to follow Jesus of Nazareth he put them away forever. Men of his type make up their minds slowly, but generally finally. And Jesus is dead. Thomas is as a ship without a rudder or a pilot. Somewhere solitary and alone, Thomas is eating his heart out because he had given to Jesus that great form of human love, the passionate devotion of a man's heart for a brother-man, whom he idealizes.

Ah, Thomas, had you gathered with the Church that Sabbath evening, wonderful things were waiting for you, things so wonderful that when you are told of them you will not be able to believe such glad tidings!

The Risen Christ:

The supreme longing of Thomas' heart and of the hearts of all the disciples was to look again upon the face of Jesus. Not until the stone rolled over the entrance to the tomb did they realize what His actual presence meant in their lives. So we can understand the rush of emotion in this little room when Jesus is seen standing in their midst. Dr. John Robertson tells of visiting Spurgeon in his last illness, "Ah, Robertson," he said, "I think you'll win to heaven at last, but I won't see you for eighteen hundred years. I'll be so taken up with the face of Christ. Then I may find time to turn to you long enough to say, 'Well,

you've won home at last,' but I'll have to turn right back again to gaze on His face!"

The return of Jesus meant the removal of doubt. Death is far easier than doubt. After having entrusted everything in this life and in the world to come to Jesus they had seen Him die as a criminal on the Cross and they had helped to lay the poor broken body in the tomb. And in the tomb with Him they left their hearts and their hopes. Now He has come again to them!

And it meant the gaining of strength. They have found their Lord and they feel themselves strong enough in Him to overcome the world.

It meant gladness of heart, "Then were the disciples glad when they saw the Lord."

But Thomas, poor absent Thomas, had to wait for these things! He is still heavy-hearted, still weak and despondent, still groping in doubt, "for Thomas was not with them when Jesus came."

The Missionary Appointment:

Thomas also missed the missionary appointment by Jesus. Jesus is going away but the work is to go on. Jesus appoints His disciples, imparts His spirit to them, authorizes them even as His Father had authorized Him.

What a vision such a commission as that opens to the gaze of the Christian. What an opportunity for service. And what an humbling, awe-inspiring thought that here on earth we stand commissioned of God to represent Him before all men.

And that is our business, according to this appointment of our Lord. Poor Thomas missed it. Always he had to go at his work feeling that his commission was a second-hand one. If only he had been out that evening what a difference it would have made.

The Giving of the Spirit:

Again, in this evening service Christ gave the gift of the Spirit. That was absolutely essential. Before they could go out as He was sending them they must have the Holy Spirit. When we look over the company of the disciples we can see they needed then the Spirit just as much as we do today. Yet Thomas missed it. Away off somewhere, discouraged and lonely, he was missing the gift that would have strengthened and cheered him, and brought him into renewed fellowship with Christ.

The Power Over Sin:

Another thing Thomas missed that Sabbath evening by being absent was the power over sin. This power over sin spoken of by Jesus has at least part of its application in the lives of the disciples themselves, I feel sure. How shall they deal with sin in others, if they have no conquest in their own lives? Surely this is one of the first essentials in their work. And Thomas missed it! Missed it because he stayed away from the prayer meeting! Missed it because he "was not with them when Jesus came!"

My friends, have we missed any of these gifts of God? Have we failed in realizing the presence of Jesus in our lives? Have we been lacking in

Christian service? Has there been a failing of power, spiritual power? Has sin been gaining on us? It may be that here is a call to associate ourselves more closely with our fellow-Christians, attend more regularly on the ordinances of the Church, to be seen the oftener in the House of God and not be classed among the Thomases who missed the gracious gifts of our God.

FREEBORN AND OF GOOD REPORT

(Suggested for a Masonic St. John's Day Service)

"It shall be, if he shall say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever." Deut. 15:16, 17.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

The Man Who Refused Freedom:

Is this a type of devotion or of degradation? A bankrupt sold under debt into slavery. The seventh year brings another chance. Corn, wine and oil to be given him in proportion as his owner has prospered. Has slavery disciplined him so that now he can win?

Freedom means responsibility and struggle. The slave has no responsibility. He is cared for, housed, fed, clothed. Not luxurious, not even comfortable, but safe and assured.

Jubilee ends that. Free and equipped, he must now fend for himself. Red blood will accept challenge.

But slavery thins the blood! A man with the spirit of a slave remembers only the losing fight, the hunger and the cold. He welcomes slavery. Jubilee brings no rejoicing to him. He refuses freedom. He is not thinking of the degradation and the shame. His thoughts are of the full belly and the warm body. Not the rights of manhood, but the cold wind outside, the warmth even with the shackles inside.

He asks for the awl and the doorpost. He is only a chattel for the rest of time, the man who refused freedom.

The Enslavement of the Soul:

Dr. Hugh Black reminds us of "the wager described in the *Legend of Montrose*. A Highland chieftain on a visit to England was taunted on the poverty of his country at the table of his host, the occasion being when the large silver candlesticks were lighted. In a burst of misguided patriotism he declared that he had more and better candlesticks in his own castle at home than were ever lighted in a hall in England. A wager was offered and he felt he could not draw back. When his English friends visited the north to join Montrose's venture for Prince Charles, they demanded the wager to be put to the test. The laird's brother placed behind every seat at the dining-table a gigantic Highlander, holding in his right hand a drawn sword, and in the left a blazing torch made of the bog-pine. Ere the strangers recovered from their surprise, he said, pointing to the torch,

bearers, "Behold the chandeliers of my brother's house! not one of these men knows any law but their Chief's command. Would you dare to compare to *them* in value the richest ore that ever was dug out of mines? How say you, cavaliers?—is your wager won or lost?" (Listening to God, page 250.)

There is a profound truth in this. We know nothing greater than a true man. The end of civilization is men and not money. "What manner of man ought a Free and Accepted Mason to be? A free man, brother to a King, fellow to a Prince, and companion to a Peasant, and always worthy." The virus in the blood of man: the slaves of sin. Bondage of the will. Bondage of the conscience. Bondage of the body.

The message of St. John's Day to Masons and to all: "If the Son therefore shall make you free, ye shall be free indeed." Let us then lay hold of God in Christ. Let us know God as Creator and as Father. Let us remember what we declared when first we stood at the door of the Lodge. Let us declare that boldly and let us live that openly all through life.

THE WONDER OF THE SIGN

"This shall be a sign unto you; Ye shall find the Babe!" Luke 2:12.

Mary's name for Christ: "Wonderful!" (Isaiah 9:6.)

The sign to the shepherds. To Abraham, a blazing torch. To Israel, a fiery pillar. To Elisha, cloven waters. To Joshua, an angel captain. But at Bethlehem, a Baby!

It Was a Sign for All Mankind: (v. 10.)

Childhood captures the hearts of all men. Even in lands where children are cast out, a mother's heart breaks. When the first mother held in her arms the first babe, she cried for joy, "I have gotten a man from the Lord!"

Child breaks down rank and race. Before "baby" all mothers feel themselves equal, poor and rich, ignorant and cultured, black and white.

A Sign of the Nature of the Gospel:

"Except ye be converted and become as little children—"

World of wisdom was exhausted. Philosophy was discredited. World of religion was growing old. Old creeds were worn threadbare. World of politics had gone stale.

Then the child-heart was brought into the world and there was a new earth. Each child discovers unthought-of wonders in this earth and so does each child-heart, no matter how old the body that houses it.

The phrase "children of God" takes on a new meaning at Christmas.

A Sign of the Commonplace:

There was an angelic chorus. Why did not Messiah come immediately after in glory? The Wise Men were directed to the stable. Why not to a palace?

Christ stressed the spirit that should be found behind life, the spirit of lowly and quiet service.

The glass of cold water; visiting the sick; comforting the sorrowful; making peace; working with busy hands in the place God has given. These may be unnoticed by man, but He sees in secret!

The Christmas Sign bids us know that the Christian religion is to be a part of life, of daily life. It does not need false stimuli. Its growth is natural, like the growth of a normal child. Child grows by living normally, naturally.

It is the child-heart that wins heaven.

OBSERVING THE DAY

"The man who observes the day does it in the Lord's honor." Rom. 14:6. (Goodspeed.)

Paul and the question of the observance of "days." Make it a matter of conscience. Honor Christ in whatever you do. So the old days became new days: Sonnen; Moon; Zeus; Wodin; Thor; Frig; Saturn.

But there are special days which we observe just a little differently. The Sabbath. A birth-day in the family. A national day.

So here is Christmas Day. The world observes it. What special mark shall there be in our observance of it? Paul's mark: "the Lord's honor."

So we shall observe it—

With Christ in Mind:

Cannot take Christ out of Christmas and have anything of significance left. The commercialization of the day: cards, gifts, etc.

Robert E. Speer tells somewhere of a lecture delivered in Edinburgh by Arthur James Balfour. His theme was, "Moral Values Which Unite the Nations." It was an eloquent speech and he sat down amidst great applause. The chairman rose to propose the customary vote of thanks, but ere he could speak a shrill voice was heard from the balcony. It was a Japanese student leaning excitedly over the edge of the balcony. "But, Mr. Balfour," he called, "what about Jesus Christ?" It was a pertinent question. Among the "Moral Values" no mention had been made of Christ.

It is a pertinent question at Christmas time in America. Among all the many things emphasized in America, what about Jesus Christ?

With Christ in Spirit:

If Christ be in our spirit we shall observe Christmas gladly, generously and graciously.

And gratefully! What Christian Americans have to be grateful for? There is our land. There are many criticisms of our land today and many of them are justified. Japanese and Chinese tell us they could be Christian until they see "Christian America"? Nevertheless, our land is better than China or Japan, and it is better just so far as we follow Christ.

Carry His spirit into His day, His year.

With Christ to Honor:

Christmas may be, and should be, a time of reconsecration just as much as Easter.

Consecration of our talents. Let us use fully what we have. A sermon-taster called Moody's attention to some grammatical errors. Moody

replied, "I am using all the grammar I know in the service of Christ; how is it with you?"

Consecration of our time. Do it now! "The notice that you have been pleased to take of my labors, had it been early it had been kind, but it has been delayed until I am indifferent and cannot enjoy it, till I am solitary and cannot impart it, till I am known and do not want it."—*Dr. Johnson to the Earl of Chesterfield.*

Let Christmas find us honoring Christ in all our life. Wounded soldier of Napoleon to the surgeons, "Cut a little deeper, gentlemen, and you will find the Emperor!" Is Christ to be found in our hearts?

THE LOWLY GIFT

Three Wise Men came out of the East,
Stately and grave and old,
Bearing treasures on burdened beast—
Frankincense, myrrh and gold.

Came and paused at a stable door,
Where a golden star shone down;
Knelt on the clay of a stable floor,
As if to a kingly crown.

Spread on the dry and dusty clay,
Robes of a richness rare

Sprinkled with jewels of purest ray,
Spices, and laces fair.

And the little Lord Christ awoke from his dreams
As the Wise Men vigil kept,
Awoke and smiled on the jeweled gleams,
Smiled once more and slept.

Over the hills where clean winds blew,
A shepherd strode and sang;
His clustered hair was bright with dew
And the hills to his chanting rang.

Naught of treasures rich and rare,
Necklace or jeweled band,
Only a rose, serenely fair,
He bore in his sun-brown hand.

The shepherd came to the lowly shrine
And his lips and his clear eyes smiled
As he laid his gift 'mid the jewels fine
At the feet of a Little Child.

The jewels sparkled like dimpled streams
When the wind of morning blows,
But the Christ Child smiled in his star-kissed
dreams—
And the wee hand clasped the rose.
—*Richmond 50770, Ohio Penitentiary News,*
October 12, 1929.

Advent Accents

THE REV. CHARLES G. AURAND

Of the three major cycles of the Church Calendar—Christmas, Easter and Trinity—the first mentioned is naturally antecedent by virtue of its historical anteriority in the life of our Lord and because it is foundational to a correct interpretation and appreciation of his teaching and redemptive ministry. It serves as a prelude to the Psalm of Deliverance, it is the first act in the great Drama of divine Love. When the Church originally began her unique method of reckoning time, Easter was the beginning of the Church year, but by the fifth century the historic and dogmatic intent of the annual commemorative observances demand the priority of the Christmas festival in the dating of the Central Days.

In time also there developed the custom of furnishing a series of days preceding and succeeding the chief Day, as seasons of spiritual preparation for and application of the key-thought of the festival occasion, thereby enriching its evaluation and magnifying its celebration. Christmas, therefore, has its previous Advent and its subsequent Epiphany seasons. Advent with its four Sundays literally means "coming to" but it is understood in the sense of the Incarnation of Christ. It is a penitential season—"Oh, how shall I receive Thee? How greet Thee, Lord, aright?" The connotation of its four Sundays, according to one ancient writer, is his coming: 1—to men; 2—for men; 3—in men; 4—against men. Another puts it as: 1—Incarnation; 2—Redemption; 3—Instruction; 4—Glorification. As a matter of fact the first three Sundays constitute an introduc-

tion to the whole Church year. "There are many elements pointedly expressed and eloquently crystalized in the word Advent; from them comes the spirit of these days, days of expectation, of promise, of realization; days of preparation, of joy, of serious consideration; days of consecration, of getting in tune with the Infinite; that when the Great Moment has arrived we can cry from the heart, 'Blessed is He that cometh in the name of the Lord! Hosannah!'"

First Sunday in Advent

December First

Epistle—Romans 13:11-14. Listen to the call of the new Christian year. Awake, the night is far spent, the Day is at Hand. Is slumber not sweet? But this is a "critical time." Have you been obedient to the civil authorities, have you paid your social debts, have you observed the law of love? (vss. 1-10). High time, for this is the time to awake from your sleep. He is coming. Then: 1—cast off the deeds of darkness; 2—live honorably as in the light of day; 3—clothe yourself with Jesus Christ. This is to be an intensely real and personal experience. It must be a Day of Preparation for a Day of Salvation.

Gospel—Matthew 21:1-9. "Lift up your heads, O ye gates and be ye lifted up, ye everlasting doors." Who is coming? Behold thy King cometh unto thee. Hear the clarion voice of the watchman upon the mountain top. "Behold thy salvation cometh; behold His reward is with Him, and His work before Him." You would hear

angel voices! Yes, and in this lesson you can see the cross — His cross, for He cometh to bring salvation. The triumphal entry is different from any other as it is a declaration of His Messiahship. What does He bring? And what does He demand? Where is His Kingdom? Is He your King? What proportion of the people awaited Him then? What proportion now? And why? Can He depend any more on His own now, than He could then?

Second Sunday in Advent

December Eighth

Epistle — Romans 15:4-13. The thrill of hope! The Christian Hope! What is its nature? What is its basis? Is it for the Jew only? Paul writing to Gentile Christians states that Jesus Christ was a minister for the truth so that even "the Gentiles might glorify God for His Mercy," and "in Him shall the Gentiles trust." Is there Hope for the African, the Chinaman, the Jap? Small wonder he can say to *all* the world, "now the God of hope fill *you* with all joy and peace in believing."

Gospel — Luke 21:25-36. The preceding Sunday dwelt upon the Lord's first coming, this Sunday with His second Advent. The first event is behind us, the second before us. The first to bring salvation, the second to pronounce judgment. The two advents are strongly reciprocal. We cannot have a beginning without an ending nor an ending without a beginning. What will the second Advent be like? What will be its intent? What will it bring to us? How shall we await it? "Take heed therefore," "watch and pray."

Third Sunday in Advent

December Fifteenth

Epistle — 1 Corinthians 4:15. Ministers of the Mysteries. Who are the ministers? What are the mysteries? *Stewards!* Preservation and administration of a trust, then accountability, not upon the norm of talent or achievement but "that a man be found *faithful*." Before whatever other courts of judgment we may appear, it is the judgment of the Lord that counts. And what better example of such fidelity than John, the Baptist, who first won public acclaim, then lost his head, but gained the crown of life.

Gospel — Matthew 11:2-10. A King must have his heralds. Centuries before, they had trumpeted His coming. Here now is a messenger and what a messenger! But perhaps he is mistaken — "Art Thou He that should come or do we look for another?" The claim to Kingship is *questioned* — and is *validated* by His words and His works. Is there any such questioning in 1929 and who must answer it but the Advent messengers who shall "go and show again" what they have seen and heard.

Fourth Sunday in Advent

December Twenty-second

Epistle — Phillippians 4:4-7. "The Lord is at hand," gaudete — rejoice. Soon we shall hear the

Halleluiah chorus, "O Come, O Come, Emmanuel and ransom captive Israel." "But are the lamps trimmed and burning? Then be an advocate of 'preparedness' for this is Preparation Sunday." "To Bethlehem hasten" with hearts full of joy, lives full of gentleness, lips full of prayer, souls full of peace.

Gospel — John 1:19-28. "Who are you?" How would *some* ministers answer that? they who would seek to be John the Baptists but have never learned humility and self-abnegation. What is the character and what the value of John's testimony? "Make straight the way to the Lord." Do we ministers always make a straight way to the Lord? And perhaps he preached men straight to God because he preached repentance. This on these — what witness do I bear, and what is *my* relation to Christ?

Are all your Christmas preparations now made?

Christmas Day

Is this by now a mere historic event commemorated by an anniversary or a Christian festival of highest import?

Epistle. Titus 2:11-14. Sing the Te Deum. "Joy to the world, the Lord is come; Let earth receive her King." The grace of God — hath appeared — bringing salvation to *all* men. A gracious *gift* with most gracious *effects*. Strange, too, Christmas in the dawning and the cross in the gloaming — "who gave Himself for us that He might redeem us from all iniquity."

Gospel — Luke 2:1-14. "O little town of Bethlehem, How still we see thee lie," but "Hark! the herald angels sing, Glory to the new born King." He is here. Harken to the First Christmas Carol. In the sky, angels; in the field, shepherds; in the stable, Mary; in the manger, the Child; in the shadows, Joseph. Remember that the scene centers in the Child, it is the focal point of the picture. There is a natural division in this text, first the story of the birth, then the significance of the birth as revealed in the angelic tidings. The clock of time strikes A.D.

Sunday After Christmas

December Twenty-ninth

Epistle — Galations 4:1-7. In the fulness of time — God sent His Son — made of a woman — made under the law — to redeem them that were under the law — that we might receive the adoption of sons. Christ is the fulfillment of the Law, the *final* revelation of God. Would many today agree with that?

Gospel — Luke 2:33-40. Simeon and Anna, those two faithful old souls, waiting, waiting, waiting. Hope realized, desire satisfied. Chilling also, a *sword*! Anna, who departed not from the temple, who told *everyone* she could about it. What is Christ to the aged and infirm who have trusted in Him, as the old year goes and the new year comes? And then the Infant becomes a child, growing in Body, developing in Mind, deepening in Soul. How have I grown in the year past, how should I in the year to come?

Methods of Church Work

Parish and Pastoral Plans
Pointers for Your Bulletin

Church Advertising
Matins and Vesper Services

Music for Choir and Organ
What the Readers Say

UNIVERSAL BIBLE SUNDAY December 8, 1929

Universal Bible Sunday, which occurs this year on December 8, will have as its theme "For Such An Age As This."

The question often arises whether the Bible, written so many centuries ago, is adapted to an age so problematic and eventful as the twentieth century. The American Bible Society is convinced that the Scriptures of the Old and New Testaments have a message appropriate to this age of speed, of bigness, and of baffling changes. Amid all the movement of this complex day there are abiding and constant life factors to which the Bible ministers effectively.

The observance of Universal Bible Sunday aims to bring annually to the attention of church-going America the important place the Bible occupies in the life and heart of Christians. Through its challenging passages social and political leaders are impelled to consider altruistic and beneficent policies. The governor of one of our great commonwealths in referring to Universal Bible Sunday declared: "The Bible is the only book that lies at all times upon my desk in the Executive offices and it is my light and guide as I try to do the difficult work that confronts me as Governor of this great State." Shortly after assuming office President Hoover said of the Bible: "As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles."

The comforting chapters of the Bible have been and will continue to be to hundreds of thousands of spiritually-minded people a source of strength in times of perplexity. Ian Maclaren in his ministerial visits always read from the fourteenth chapter of St. John's Gospel. "They need to be reminded of the many mansions in the Father's house," was his reason. Mr. Ford, in a recent interview, stated that a number of years ago he took a pledge to read a chapter of the Bible every day. He further stated that in order to keep that pledge he has a Bible in every room in his house so that when he sits down he will have the Book of Books handy to his reach and his heart.

Universal Bible Sunday was conceived and is promoted yearly by the American Bible Society in order to focus the attention of religious people upon the mighty contribution which the Bible can make to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it, permitting it to give

its gracious assistance in facing the duties of "Such An Age As This."—*George William Brown.*

THE BIBLE

Year in and year out the Bible holds first place as the best seller among books. It is now being published in over six hundred forms of human speech. Various Bible publication houses report an annual distribution of thirty-five million copies. It is difficult to realize just how many thirty-five million books are.

But after all it is not so much the quantity of Bibles distributed that counts as it is the character and quality of the message which the Bible conveys. There is something about the Bible that one does not discover in any other book. There is a spiritual glow about it that warms the heart, purifies the life, exalts ideals and stimulates righteous conduct.

There is something about the Bible that makes one who has discovered it want others to share it with him. For this reason translators work long and hard that the people may have the Bible in their own tongue. For this reason Bible Societies are organized, men and women give all their time and talents, executive ability and intellect in promoting the work of Bible distribution. For this reason multiplied millions of dollars are contributed by conscientious Christians to pay for the free distribution of the Bible. For this reason friends make birthday and anniversary and Christmas time gifts of the Bible to other friends. For this reason millions of copies of khaki New Testaments are given to the soldiers of all armies. For this reason father and mother give the Bible to their children at home, put one in the boy's kit as he goes off to the army, or pack one in the daughter's baggage as she goes off to college.

Every one who discovers the light of divine truth and the saving grace of divine revelation in the Bible wants somebody else to have it also.—*M. E. Dodd, D.D.*

THE BIBLE IN THE HOME

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word and which are honoring God's Word are the nations which have the blessing. The state will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister must do. The Bible is the one great power which God has given to us, to instruct how to lead our children and build our

homes aright; and without the Word of God there is no dictionary to give to us the words and comprehension which constitute the vocabulary of the literature of Christianity; there is no other natural world in which we live, a knowledge of individual life that we may relate our lives to the individual life aright, and a constructive, earnest purpose to follow the principles which are incarnate in Christ's teachings.—*John Timothy Stone.*

100 GREAT CHAPTERS OF THE BIBLE

Selected by Dwight E. Marvin

Abiding Chapter	John 15
Annunciation Chapter	Luke 1
Ascension Chapter	The Acts 1
Antichrist Chapter	II Thessalonians 2
Armor of God Chapter	Ephesians 6
Bondage of Sin Chapter	Romans 7 ff
Bread of Life Chapter	John 6
Brotherly Consideration Chapter	Romans 14
Brotherly Love Chapter	I John 4
Burden-bearing Chapter	Galatians 6
Charity Chapter	I Corinthians 13
Chastening Chapter	Hebrews 12
Character Building Chapter	I Corinthians 13
Christ's Supremacy Chapter	Hebrews 1
City of God Chapter	Revelation 21
Concentration Chapter	Philippians 3
Confidence Psalm	Psalm 46
Consecration Chapter	Romans 12
Consolation Chapter	John 14
Contentment Chapter	Philippians 4
Courage Chapter	Joshua 1
Creation Chapter	Genesis 1
Crucifixion Chapter	Matthew 27
See also Mark 15; Luke 23 and John 19	
Day of Pentecost Chapter	The Acts 2
Decalogue Chapter	Exodus 20
Divine Enthronement Psalm	Psalm 97
Divine Knowledge Psalm	Psalm 139
Divine Revelation Psalm	Psalm 19
Election Chapter	Romans 9
Encouragement Psalm	Psalm 42
Exodus Chapter	Exodus 13
Faith Chapter	Hebrews 11
Faith and Works Chapter	James 2
Fall of Man Chapter	Genesis 3
Flesh and Spirit Chapter	Romans 8
Fool Chapter	Proverbs 16
Freedom From Sin Chapter	Romans 6
Glorying Chapter	II Corinthians 12
Godly Man's Psalm	Psalm 1
God's House Psalm	Psalm 84
God's Mercy Psalm	Psalm 136
Good Shepherd Chapter	John 10
Good Shepherd Psalm	Psalm 23
Grace Chapter	Ephesians 2
Greatness of God Chapter	Isaiah 40
Heavenly Home Chapter	Revelation 22
Holiness Chapter	Colossians 3
Holy Spirit Chapter	John 16
Humility Chapter	Philippians 2
Immortal Life Chapter	I Corinthians 15
Instrumental Music Psalm	Psalm 149 ff
Invitation Chapter	Isaiah 55
Justification Chapter	Romans 5

Keeper of Israel Psalm	Psalm 121
King of Kings Psalm	Psalm 72
Kingdom of Heaven Chapter	Matthew 13
Lazarus Called to Life Chapter	John 11
Liberty Chapter	Galatians 5
Life's Brevity Psalm	Psalm 90
Living Water Chapter	John 4
Lord's Supper Chapter	I Corinthians 11
See also Matthew 26; Mark 14 and Luke 22	
Lost and Found Chapter	Luke 15
Loving Kindness Psalm	Psalm 103
Missionary Psalm	Psalm 96
Nativity Chapter	Luke 2
Old Age Chapter	Ecclesiastes 12
Passover Chapter	Exodus 12
Paul and Agrippa Chapter	Acts 26
Penitents Psalm	Psalm 51
Peter and Cornelius Chapter	Acts 10
Praise Psalm	Psalm 148

See also Psalm 146, 147, 149, 150

Prayer of Christ Chapter	John 17
Preacher's Chapter	I Corinthians 2
Proverb Psalm	Psalm 37
Refuge and Fortress Psalm	Psalm 91
Regeneration Chapter	John 3
Rest Chapter	Hebrews 4
Resurrection Chapter	Luke 24
See also Matthew 28; Mark 16 and John 20	
Rich Man's Chapter	Luke 16
Separation Chapter	II Corinthians 6
Sermon on the Mount Chapter	Matthew 5 ff
See also Luke 6	
Service Chapter	Luke 10
Seven Churches of Asia Chapter	Rev. 2 ff
Signs of the Times Chapter	Matthew 24
See also Mark 13; Luke 21	

Spiritual Life Chapter	I Corinthians 12
Suffering Saviour Chapter	Isaiah 53
Tempest Psalm	Psalm 29
Temporal Supply Chapter	Luke 12
Temptation Chapter	Matthew 4
Tongue Chapter	James 3
Transfiguration Chapter	Mark 9
See also Matthew 17 and Luke 9	

Unity Chapter	Ephesians 4
Vigilance Chapter	I Thessalonians 5
Watchfulness and Faithfulness Chapter	Matt. 25
Wisdom Chapter	Proverbs 4
Witness-bearing Chapter	John 1
Word of God Psalm	Psalm 119
Worship Psalm	Psalm 95
Young Men's Chapter	Proverbs 3
Zion's Glory Chapter	Isaiah 60

WHEN AND WHERE

The Rev. Dwight E. Marvin, Summit, New Jersey, has issued a folder of eight pages for the members of his congregation to keep in their Bibles which will help them to choose Scripture texts and verses to fill their need for spiritual help under trying circumstances. Rev. Marvin has an exceptional collection of short, artistically-printed prayers and Bible guides. If you are interested in seeing copies, he may be willing to send samples of his printing. Inclose postage with your letters to him.

PEACE AND THE CHRISTMAS TREE

"Without consistency there is no moral strength."—*Owen*. At the birth of Jesus the angelic host sang, "Glory to God in the highest, and on earth peace among men in whom he is well pleased." After nineteen hundred years of strife and bloodshed we seem to be nearer world peace than at any time since the heavenly host delivered this precious message to the humble shepherds. Since mankind has set up a League of Nations, a World Court, and has fostered Peace Movements, Peace Conferences and Disarmament Conferences, and, furthermore, since we are approaching the observance of the nineteen hundredth anniversary of Pentecost, the birthday of the Christian church, let us make every effort to develop a peace conscience, especially in the lives of little children.

The Christmas tree offers a splendid opportunity to teach the lessons of peace and unity. There are many legends as to the origin of the Christmas tree, and all of them hark back to worship, peace and unity. May we suggest that toy guns and toy soldiers and all other toys that represent implements of war and militarism be absent from the Christmas trees. There is no compatibility between a star at the top of the tree representing the Star of Bethlehem and toy guns and soldiers and other mechanical symbols of warfare, on or beneath the tree. Let us unite in using the Christmas tree this year and every year as a symbol of peace and unity and brotherhood among men and nations, thereby sowing in the minds of the children the seeds that will in later years bring forth the desired fruit. Let us be consistent.—*Rev. W. E. Price*.

STUDENT'S CHRISTMAS PARTY

Students who are spending the Christmas Holidays at home will welcome the opportunity to renew former contacts and old fellowships through a social evening in the Community or Parish House. There are many forms of entertainment used to insure a pleasant and educational evening. One committee announces a five-minute talk by three college students and three former college students. The talk will consist of incidents relating to "My Most Embarrassing Experience in College," or "What I Expect to Accomplish In My Four-Year College Course."

Good music is essential. The church calendar of Faith Congregational Church, Springfield, Massachusetts, announces "a very skillful ventriloquist" as entertainer for the student party, in addition to an excellent orchestra.

Banners and colors of the various schools represented should be used for decorations.

CHRISTMAS FESTIVITIES

A *Candle Light Carol Service* early Christmas morning was conducted by Rev. F.R. Bayley, Pastor of Walbrook M. E. Church, Baltimore. Mediaeval and modern carols were used. A *Candle Light Processional* was planned for another Baltimore church. A *Mediaeval Carol Service* was arranged for a 4:30 service Christmas Eve in another large church.

Ocean Grove Congregational Church, Brooklyn, reports the following plans for a Christmas week. The Rev. George Mahlon Miller is Pastor.

Christmas Sunday

Morning Sermon, "The Christmas Spirit."
Children's Talk, "Keeping Christmas."
Noon, Church School Program.

Old Year Sunday

Morning Sermon, "A Precept, a Prescription and a Promise."
Children's Talk, "Tied Down?"
Evening Service, "Christmas Musicales."

Watch Night Service

Beginning at 8:30 p.m. Entertainment Features.
Reception for 68 new members received during year.
Refreshments.
11 p.m. to 12:05 a.m. Holy Communion with Address.
Distribution of Congregational Hand Books for coming year.

WHITE GIFTS

The custom of an annual *White Gifts* service is gaining favor in many churches. A complete program for such a service may be secured from the Meigs Publishing Company. Special programs for Christmas Services may be secured also from The Radcliffe Publishing Company, Goodenough & Woglom, William Dietz Company, Meyer & Brother, Standard Publishing Company, Pageant Publishers, John Kuhlman, and from the Denominational Publishing Houses.

SACRED MUSIC

J. Sebastian Matthews, organist of Grace Church, Providence, and his brother, Dr. H. Alexander Matthews, of Philadelphia, have originated a new form of Church music which has evoked high praise from competent critics. During their vacation last summer at Rockport, Mass., they gave expression to their conception of musical devotion in which priest, choir, and congregation may have a liberal share. In "Christ for the World," which is the title of the production, the clergyman connects by scriptural readings the selections sung by chorus, soloists, and congregation. The music is suitable for a quartet or, better, for a chorus with soprano and baritone soloists. It will be played at Grace Church during the present season.—*The Living Church*.

ABSENTEES

G. E. Manter, Pastor of the Memorial Baptist Church, Mechanicsville, N. Y., does not permit absentees to escape by merely staying away from services. He preaches a sermon to them, multi-graphs it and mails a copy to each of them. Since he has the knack of making a sermon readable, the device ought to work.—*Baptist*.

COLLEGE STUDENTS AND THE CHURCH

Englewood Christian Church in Chicago has its own plan for tying up the loyalty of college students to the church. Every student who attends the college of that denomination at Eureka, Ill., no matter what may be his or her financial standing, receives \$90 a year toward tuition. Services of farewell and vacation welcome are held and the church, by visitation and letters, keeps alive the home interest.

PASTOR'S CABINET

You ask for successful plans or suggestions to

pass on. I have found in my two years' work here that a Pastor's Cabinet has been the best and most beneficial organization I ever had to keep the right "tone" and harmony in a church. It is composed of the heads of every department and every committee. These meet monthly with the pastor or as needed, and as I intended it to be, it has been, the safety valve of the church—where all surplus "steam" is let off without injury. Each head brings the problems of his own department and all help to solve them. Plans are then carried back to committees.—Rev. Leonard Birkin, Wiley, Colo.

The Church and Advertising

THE REV. ELWOOD ROWSEY, D.D.



Elwood Rowsey, D.D.

An address by Dr. Rowsey at the International Advertising Convention in Berlin.

"Great though the advance is that has been made by the Germans in advertising and the technique of advertising since the war, one of the group meetings in connection with the international congress just ended left them sadly perplexed, for it not only had as its subject 'Church Advertising'—there is no such thing in Germany—but the advice given them by the American speakers fell on uncomprehending ears."—Paris Edition of *The New York Herald*.

The Church has long been interested in the twelve apostles. We are in session on this afternoon to consider the value and virtue of the thirteenth apostle—Modern Advertising. What I shall say as to the value of religious news, or the relationship between the Church and Advertising, I say from the point of view of the American Church, but I say it in the hope that it may be applicable to other churches in other lands. After all, I am of the opinion that our problems are common problems and therefore our councils are mutual councils.

I. The Church Must Have a Message to Advertise

In a conversation between two traveling companions, I heard the advertiser say to the manufacturer: "Will your product stand advertising?"

If that question sounds ridiculous, let me assure you it is no more so than some of the answers that have been given, consciously or unconsciously, as to the modern message of ministers.

When I hear a preacher say, "There is no value in advertising; I do not do it; it is sensational; it cheapens my message," I immediately become suspicious of the vitality of his message. It is the same old gospel but it must be delivered in a new

environment with an ever-changing and ever-expanding background. I grow faint of heart when I think of the lack of interest manifested by many ministers in the whole subject of advertising, and more seriously the lack of interest on the part of so many preachers in the community of which I am a part.

Any message that is to be successfully advertised must grow out of a modern interpretation of our times. The past plus the present equals the future. We will not throw away any of the good things of yesterday, nor will we attempt to defend or perpetuate a form or shell from which the spirit has departed. Not because it is old, not because it is new, but because it is *true*—that must be our controlling purpose and passion if we are to know the truth that is to make us free.

Let our goal of social fulfillment emerge from the self-forgetfulness of love and service, that all men may know that our deeds are the interpreters of our creeds. Such a gospel has the inherent power to bring to fruition that peace and good will which indicate that we love God whom we have not seen, because we love our neighbor whom we have seen.

Such a gospel will not only keep us from slipping back into barbarism, but it will aid and advance us

in our forward march to Brotherhood. It will remove the scales of blindness from the eyes of our soul and we will see the glorious day when above all nations stands humanity, and above all humanity, the God and Father of us all. Such a generation will be fit to live, and fit to live with. Geographical barriers will melt like the skyline of a great city as the mighty ships put out to an ever larger, broader, and deeper sea. Such, it seems to me, is the certain centrality after the non-essentials have been purged away. Though we do not ignore the flux—the change—the passing of the old and the approach of the new, we need not be unduly disturbed by it if through courageous faith and heroic service, we keep the soul of the world alive.

We must match with the morale of our manhood, the amazing mechanization of industry. Flying ships and flying photography, submerged sailing and surmounting skylines will not save the world any more than our transition from agriculture to industry, town to city and individual village homes to ugly urban nests of boxes, will destroy our world.

We need a correct theology. We also need a correct sociology. "*Preach the Bible,*" says the scrupulous politician. "*Stick to your job, and we will take care of politics.*" Some preachers accept the allusion. Certainly no preacher should be a promoter of party politics for personal gain. Neither should he avoid his relationship to and his responsibility for social, personal and civic righteousness. It is not party. It is principle. It is because so many of us have allowed this passion to be chilled that the Church has become a voice crying in the night. It is hard to conceive of a God who is interested in personal salvation without any interest in social righteousness. It is not hard to conceive—it is impossible to conceive or honestly believe. When will the lips of the prophets of God become vocal again?

The industrial leader who is more interested in profits than in people will say: "The preacher is not a business man; he should not talk economics. Let him preach the Bible. We will run the mines and mills."

Should the preacher keep silent while serfdom and slavery refuse bread for the body and beauty for the soul? Is the Church to become a social autocracy, a culture club for the elite? Will she cease to champion the cause of the unfortunate or will she continue to open the eyes of the blind, uncork the ears of the deaf and give balm to the broken, selfish souls of civilization? Will selfishness destroy selfishness? Will short-sightedness cure short-sightedness? We must distinguish between our rights to impose doctrines and our right to share life. The former we have no right to do; the latter we have no reason for not doing. This spiritual longing must be satisfied through sharing, if our mechanical civilization is to be controlled. "*We come, not to destroy but to fulfill; not to be ministered unto but to minister. We are in the midst as one that serveth.*"

In such a spirit we go forward in a fearless, con-

structive, consistent and consecutive manner. We can attract men and women to such a program by advertising.

II. The Church Must Have a Method of Advertising

A hit and miss method usually misses results. Too often we aim at nothing and hit it hard. Through a careless method,

the church may gain the reputation of being sensational, self-seeking and insincere. There should be sincerity and seriousness back of the whole procedure. If you do not believe in the proposition, convert yourself before you attempt to convert others. What is not attractive to you and what does not appeal to you will not have an irresistible appeal to others. Your method is not completely successful if it does not move people to action.

In my judgment, an advertisement is not a success, if it does not attract someone to the church. It must have pulling power. It is not enough to have people read it. They must respond to its urge. I am not unmindful of that group of church advertisers who say that advertising copy should contain a message, and once it is read, its mission is complete. I do not agree with that theory. Such an advertisement is not the best method of disseminating knowledge. Many cranks buy space in order to air their views for the benefit of society. Generally the person who is most thoroughly convinced is the person doing the writing. I try to put into my advertisements a *promise*. Then I try to put in the service advertised, a *fulfillment*. It is fair to ask the question as to what results I have accomplished through advertising.

Over eight years ago, when I became the pastor of the old First Westminster Presbyterian Church, I discovered that it was filled with holy memories and empty pews. An evening service had not been attempted for several years because the audience had dwindled to the proverbial "Baker's dozen" or less.

We outlined a program for a great popular Sunday evening service. We advertised that service by word of mouth, by letter, by newspaper, by every available means. For six years we have had the largest Sunday evening audiences of any church in the city, and so far as we can learn, in the entire state. I have seen the church with every pew packed, with three hundred chairs in use, and a small congregation turned away. I have received into that church more than twelve hundred people and watched the financial budget increase to four times the original amount. The greatest results cannot be put in type. I have seen divided homes united, the divorce court cheated, discouraged souls encouraged, and baffled and disturbed minds get a new grip on themselves. I have seen thieves become honest men, and ex-convicts become good citizens. Does advertising such a service pay? I answer: "a thousand fold."

The most successful way to kill a poor uninteresting service is to write good advertising concerning it. You can fool most people once, but it is

The New Hall Console

A Marvel of Dignity and Simplicity



THE NEW three-manual Console of the HALL ORGAN appears as the highest achievement of the Pipe Organ Industry. Despite its extraordinary simplicity of construction, every essential exists. Its ten special, exclusive features distinguish it from all competitors.

You are invited to listen to and study this masterpiece.

THE HALL ORGAN COMPANY

Makers of Pipe Organs for more than Thirty Years

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difficult to fool them many times about a church service. The service that fails to deliver will destroy itself. The discussion of the "method" of church advertising is a technical subject and I have not attempted to enter the field. I have merely paused because of its importance, to call attention to it. There are a multitude of counselors ready to advise with us and advance with us, if we are willing to interrogate. I close this matter by saying the *cheapest method* is always the *most expensive*.

III. The Church Must Have a Medium of Advertising

I believe in using every legitimate medium to carry your call to *come*. In the early days it was word of mouth. That was, and is, the best method. But today, it must have assistance. The direct mail bulletins, wayside pulpits, civic weeklies and a score of other methods I have used. All of them have a place and have produced results, but in the brief moments left for this address, allow me to mention what I believe to be the two most effective methods now being used in American cities:

1. The Metropolitan Newspaper.

This is the greatest medium at present through which to extend your invitation and present your news and views. I have had many preachers say, "I cannot get news into the paper." I always doubt that statement. I do not think the preacher is intentionally misrepresenting. I think in most cases he does not know "news."

A religious editor said to me just as I was leaving America for this conference in Berlin that most of the information sent him from churches is not "news." Every church has valuable news stories that are never written. News must be "news" and a newspaper is always anxious for it.

Now, how are we to create news stories? First of all, consider your sermons. Do they link up with what is happening in your community? Do you study what people are interested in—what they are responding to? Make that your point of contact, or at least your point of departure, and then, title your sermons accordingly. An interesting title, backed up by a sermon of merit, is always recognized by the newspapers. The mere announcement of the title is enough to call forth the church reporter, looking for a story. Of course, it is taken for granted that the sermon is really worthwhile, and not simply a play for publicity. Study the newspapers themselves for a slant on picking out pertinent titles. Read the news columns and see how concise the headlines are—how the whole meat of the article is summed up in the heading; not a heading that merely relates to the subject, but that is arresting and striking in its differences, its originality, its use of unhackneyed terms.

Then there are all the human interest things that occur in any live, modern institutional church. They will give you all the copy you need. The coming of interesting and successful persons as pulpit guests, banquet speakers, or special teach-

ers. These people can always make the front page because they are "news." Edwin Markham, America's foremost poet, preaches at our church year after year, yet the papers are always glad to carry everything we can give them about his activities. We reap not only the benefit of the direct publicity, but many organizations clamor for his speeches, and credit is always given to our church for bringing him. Such contacts give the church its finest opportunity to render a larger and more useful and helpful community service.

Use all of the talent your church has to be represented at local events. That keeps the name of your church before the public. Special nights and special group services create news also. The church page of the newspaper itself, will give you ideas. Observe the stories. Sometimes you see a notice like this: "Sunday Service, 10:30 a.m. and 7:30 p.m. Dr. Jones will preach and the quartet will sing." If they fail to get this formula in the paper, the church authorities complain that the papers don't cooperate. Surely they could put three lines into their paper. But does such a notice have any news value? Does it interest anyone? No! The interested ones knew it, and the disinterested were not attracted to it, or by it.

Make your church notices good reading—newsy, interesting. Seek out the other stories in your Boys' Clubs, Girls' Clubs, Men's Clubs, Women's Clubs. They are everywhere, ready to be written, and live, energetic religious editors and city editors are everywhere ready to publish them.

I am convinced that most editors are more eager to give than most preachers are to receive. I was having breakfast with a preacher recently. A newspaper reporter called, asking him for an interview. He replied: "I do not have time to be bothered." Will it be surprising when he asks the paper for space, if they answer: "Sorry, our columns are filled?"

Cooperation is always more helpful than a quarrel. I do not mean we are to say *what* the papers want us to say, but so far as it is humanly possible, we should say *when* they want us to say. The modern newspaper and the modern church should ever be allies and never be enemies. Friends should always be able to agree and disagree, and still remain friends. That is also sound counsel for pastor and press. Have something worthwhile to say, use the proper method in preparing it, and the newspaper becomes an effective method of dispersing your message.

2. Temple Projects in American Cities.

These skyscrapers are built usually in the congested residential areas or in the commercial areas in the heart of the great cities. As offices, stores, hotels, etc., these giants of modern architecture become revenue producing, making possible a great civic and city-wide ministry, as well as great preaching stations that attract hotel guests and week-end visitors who find themselves in strange and exciting cities. The church facilities are a part of the process. The completed building is imposing and powerful. It creates conversation and attracts the multitudes.



Does your church invite the *newcomer*?

LEST we become resigned to bare, uninviting surroundings which, on close scrutiny, call to mind the traditional poverty of the "church mouse," let us stop a moment—look at our church, as a stranger might—and decide whether it is really inviting, attractive and comfortable.

Is it restful, quiet and pleasant in its atmosphere?—Or does it seem noisy, bare, unfurnished and inhospitable?

Such a frank appraisal is quite likely to focus our attention on the floors. For old-fashioned floors—whether they are dusty, noisy and unsanitary or merely cold and hard—are a disadvantage and liability if we judge our church by modern standards.

Here is a remedy—simple and comparatively inexpensive—for undesirable floors. Handsome,

sound-deadening floors of resilient *Sealex* Linoleum or *Sealex* Treadlite (cork-composition) Tile, such as are in use today in some of our finest and most modern churches, may be laid right over your present wood or stone floors—easily, quickly and at moderate cost.

Our nation-wide organization of authorized Bonded Floors contractors makes it a simple matter to obtain high-grade resilient floors, laid with scientific accuracy.

Sealex Linoleum and *Sealex* Tile floors are manufactured by the exclusive *Sealex Process*, which makes them sanitary, stain-proof and easy to clean. They are famously durable and when installed by authorized contractors for Bonded Floors, they are backed by our Guaranty Bond!

Call upon us for any service you may require in connection with resilient floors.

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Please mention *The Expositor* when writing to Advertisers

In many of our cities, the down town church is only a relic, an antique, a symbol of days that were, but days that are no more. The city passes in its mad rush without noticing the institution that once influenced the entire town. It is lost by the towering buildings that seem to "shoulder back the skies." It is dropped from the consciousness of all save the Trustees who see it as a valuable location and a desirable real estate transaction. This would all be well if the down town church did not have a vital place in the religious life of a city. Some of us believe it has, and in my own case my entire ministry has been spent thus far in one such institution. Take such a location as I have described. Build a great modern Temple and the situation is changed. It challenges the attention, the respect and the support of the men and women who believe that one of the solutions to our divisions, our denominational consciousness and our sectarian narrowness is to be found in such a Temple program.

I have suggested what I consider three valuable considerations in the relationship that should exist between the modern church and modern advertising—the Message, the Method, the Medium. May I close by challenging you and myself to be honest and earnest ambassadors of the winged word. Ours is a great cause. Much

depends upon us. When we are called upon to watch, may we never be caught asleep. When indifference would chain us fast, may the vision of whitened fields drive us ever and ever toward the center of God's will and work.

A SERMONETTE ON PRINTED MATTER

H. H. Gallman

Letterheads, folders, throw-aways, calendars, reports, etc., need attention. It is not wise to send your material to the printer and let him choose paper, type, etc., and then read proof and send you the finished product, nor is it wise to disregard a printer's advice regarding these things. A generous use of blank space usually helps direct attention to the message. Over-crowding is inexcusable. Bible injunctions, slogans, are compelling attention-arresters and need not a long accompanying explanation.

It is well to remember, that folders, throw aways

Must be seen,
Must be read,
Must be believed,
Must be remembered,
Must cause action.

—*The American Lutheran.*

Matins and Vesper Services

LETTING "THE ANGELUS PREACH"

The Rev. Marinus James

The writer has had many years of experience in the field of Religious Dramatics, but he has never had more satisfactory results from anything he has ever undertaken than from the presentation of Millet's "Angelus" in tableau form. The mechanics and details follow: Have the background of the tableau or "living picture" made with ordinary colored chalk on a bedsheet. A glance at a copy of the picture will show that this can be done very easily by anyone who has the artistic touch. In fact the entire picture is simplicity itself. A bit of sky and field is all that is required. Just above the horizon a church spire appears. We made a brown cardboard church model of small proportions. Then we cut out the windows, leaving the frames. Pink tissue paper was pasted on the back, covering all window space. The church was fastened to the sheet and blended with the harvest field. The minister preached a brief sermon before the tableaux, using the picture for a text: I. Harvest Home; II. "The Angelus;" III. Prayer; IV. Contentment.

After the sermon the background was hung up, while a spotlight was played on it (the color wheel may be used) and the peasant and his wife, in carefully planned costumes, took their places in front of the background. A light shining through the tissue paper of the church gave a beautiful touch of life and the church bell was rung while the lights in the auditorium were turned off. The

effect was startling. The minister offered a closing prayer while the audience sat spellbound.

This tableaux does not require a great deal of work or rehearsing, but care should be taken that the details of the picture are carried out as nearly exact as the picture itself, for the public is thoroughly familiar with Millet's work of art. A print or framed copy of the picture may be presented publicly to the one who sketched the chalk background.

THE VALUE AND USE OF SPECIAL DAYS

The Rev. J. R. T. Lathrop, D.D.

From time immemorial Special Days have been observed. Among the Hebrews, Greeks and Romans festive days were holidays or holydays. The Old Testament gives prominence to Passover week, the Feast of Trumpets and the Feast of Tabernacles, the Day of Atonement. Around these grew an imposing ceremonialism. The establishment of the Christian Church did away with this. But as the Church took upon itself form and power there developed under outstanding leaders a Church calendar with its Special Days around which also has grown a stately order of worship.

Protestantism in its attempt to get back to primitive christianity, broke away from all this. The State also has indicated certain historic days. Gradually Protestantism has come to understand that there is a deep psychology in the wise use of these. Proper consideration of them gives pleasure, stimulation, and enforces valuable lessons. In the



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last quarter of a century we have come to know that the Kingdom of God embraces all of life, and that the Church is the greatest conservator of human welfare.

There are at present some thirty Special Days in our calendar; not counting the tremendous appeal of Passion and Holy week, and the days leading up to Pentecost.

Just how many or how far a Church shall determine to use these must be decided by the local pastor and his Special Days' committee. Personally I have found renewed interest, sometimes approaching intelligent enthusiasm, in the observance of the civic as well as the religious days. Take for instance the approaching day, *Thanksgiving*, November 28th.

Theme: The Fatherly Care—God the Father. Isa. 63:7-16.

What the Day Does:

1. It brings God nigh—A Father in His House.
2. It brings the nation to the altar. "Lest we forget."
3. It unites the material with the spiritual, which makes the real bond of life.
4. It is Home Coming Day. Families are at the festive board. Memory and love have another chance.
5. The Call of the President of the United States to worship and give thanks means the source of our strength is in God and in our response to His will in life. In other words, in Him is our future joy and security. God is our inheritance.

Some such an outline as this, with appropriate Scriptures, hymns of providence, reinforced by a choir of consecrated voices, followed by an offering for the poor or some community need, cannot but ennoble patriotism and deepen the life of faith.

(If a service for Youth is desired, or a great evening service with Youth as the center, pageants can be obtained from any Denominational Publishing House.)

————— EVENING WORSHIP

Musical Prelude.

Organ: "Christmas Pastoral" on the German Folk Song: "Weihnacht"—*Harker*.

Solo: "There Were Shepherds"—*John Prindle Clark*.

Organ: "March of the Magi"—*Harker*.

Processional.

Anthem: "Christians Awake"—*Stebbins*.

Hymn No. 82: "O Little Town of Bethlehem"—*Redner*.

Christmas in Foreign Lands:

England: "In Heaven High" (Fourteenth Century Carol.)

Russia: "Babushka" (An old legend in poetry by Edith Norton.)

Germany: "In Bethlehem's Manger" (A carol of the sixteenth century.)

Scripture.

Offertory: "Little Star"—*Moussorgsky*.

Cantata: "Bethlehem"—*J. H. Maunder*.

Part One—The Shepherds' Gifts

A beautiful starlit night on the plains of Bethlehem. A little shepherd boy is tending his sheep. On the far side of the plain other shepherds can be indistinctly seen, surrounded by their flocks. The shepherd boy is startled at a sudden light and an angel visitor, and the shepherds enter, discussing the wonderful event. As an old shepherd explains the vision, angel voices are heard singing "Gloria in Excelsis." The shepherds again are surprised and leave on their way to Bethlehem "to see this thing that has come to pass."

Part Two—The Kings' Gifts

An old well in the desert at night. Balthasar rests with his train and a caravan approaches with two kingly strangers at the head. Melchior and Gaspar greet their comrade and all three tell of the vision that has brought them. The three Magi and their train then pass onward on their way.

Part Three—Our Gift

Before the inn at Bethlehem are gathered the shepherds and the Magi and the voice of the Virgin is heard in a lullaby. They enter the stable and kneel before the manger, chanting their adoration. All then unite in the final invitation.

Come to the manger,
 All that are weary;
 Come to the manger,
 Ye that seek peace;
 Come to the manger,
 Be not so fearful,
 From sins that are scarlet
 He will release.

All for the asking—
 Here is Salvation,
 All for the asking—
 None He'll refuse.
 All for the asking—
 When ye have found it
 Let the empyrean
 Ring with the news.

Highways and byways
 Let them all hear it,
 Highways and byways—
 Loud the cry raise;
 Highways and byways—
 Never be resting
 Till all the world sings
 The Child Saviour's praise.
 Hallelujah. Amen.

The parts in the Cantata: Reader, The Virgin, A Shepherd Boy, An Old Shepherd, Balthasar, Melchior, Gaspar.—*First Baptist Church, Dayton*

PELOUBET'S SELECT NOTES 1930

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To the Rising Sun—*Torjussen*.
Adagio in A Flat—*Volckmar*.
Air from Rinaldo—*Handel*.
Swing Song—*Pease*.
Calm As the Night—*Bohm*.
A Memory—*Gillette*.
The Two Angels—*Blumenthal*.

Anthem

How Great O Lord Is Thy Goodness—*Donovan*.
Be Not Afraid (Elijah)—*Mendelssohn*.
The Lord Is My Light—*Parker*.
Hark! Hark! My Soul—*Shelley*.
Thee, Our Saviour, We Adore—*Guilmant*.
Great Is Thy Love—*Bohm*.
Blessed Be the Name of the Lord—*Greene*.

Offertory

Response—*Barrington*.
Ye Shall Dwell In the Land—*Stainer*.
If With All Your Hearts (Elijah)—*Mendelssohn*.
At Evening—*Kinder*.
Thanks to God—*Wilson*.
Serenade—*Gounod*.
Saviour Again to Thy Dear Name—*Chadwick*.

Postlude

Pastorale—*Alexis*.
Postlude in C—*Rinck*.
Allegro—*White*.
March Romaine—*Gounod*.
Allegro Pompose—*Galbraith*.
Allegro Con Brio—*Buck*.
Te Deum Laudamus—*Claussman*.

What the Readers Say

Gentlemen:

I received the notice regarding my subscription and wish to say that you will receive my renewal but will have to wait until November 1st for it. I wish to have the Ministers' Annual with my renewal (\$3.25) as I have your number for 1929 and wish to say that it is fine and will look forward to receiving the 1930 copy.

I discontinued the *Expositor* for a time, as I was receiving more magazines than I could afford, but discovered that I missed the *Expositor's* monthly visit and so I have discontinued another paper and have taken the *Expositor* again.

Sincerely yours,

Rev. T. E. McAllister,
Dryden, Ont., Canada.

Inclosed is my check for \$6.00 for *Expositor*, Ministers' Annual, Men That Count, and Preaching In the New Era.

I have thoroughly enjoyed the companionship of my assistant pastor, "The *Expositor's* Ministers' Annual." He has always been on hand with loads of suggestive material. Really, I have been amazed during this year as the fact has been always before me that so much knowledge, information, and inspiring sermons, addresses, stories and outlines of talks or lectures are found in one book.

One thing I would like to see in the book is a Calendar of the Church Year, as used in the Episcopal Church, and with it, if possible, a brief outline of what each day means to the Church.

I wish you all success in your work of helping others.

Cordially yours,

Rev. Ernest H. Blackman,
314 Prospect Ave., West Grove, Pa.

Gentlemen:

Just prior to my expiration you sent me notice and asking me either to use the inclosed form to let you know whether I wished to continue or discontinue. I replied immediately that I thought best to change for a year.

You have continued to send your magazine and in comparing it with the other, I appreciate yours the most, but cannot take both the same year.

I have not replied to a number of your later notices of expiration thinking you would find my reply to your first one. However, I do not feel justified in receiving the paper under present conditions.

As I feel now, I intend to subscribe when my subscription expires for the other magazine.

Thanking you for your continued interest, I remain. Sincerely yours.

L. K. McKinley, Allendorf, Iowa.

Gentlemen:

I am planning to give a series of addresses on the characters of Bunyan's "Pilgrim's Progress" and would like to know if there is in existence any book containing sermons or addresses along that line which I would find helpful in modernising these characters. I thought that perhaps if there was such a book you would know of it. If you have any such in your stock would you be willing to send on approval? Thank you!

—N. Johnstone, Ulysses, Pa.

Answer:

Review of "John Bunyan," September, 1928, issue of *The Expositor*.

Zion's Herald, November 7, 1928, issue.

Watchman Examiner, November 8, 1928, issue.

Article by Arthur Stevens Phelps, May, 1928, issue of *The Expositor*, page 882.

Article by Murdoch MacKinnon, September, 1929, issue of *The Expositor*, page 1329.

Judson Press published "John Bunyan, the Man," A. K. de Blois.

Gentlemen:

We are attempting to work up in calendar form, the various interdenominational projects sponsored by the Evangelical Churches in the country. We want to include those special activities, movements and projects that are of mutual concern to the Christian churches and people, and which should receive some mention by the pastors of the several churches. We are also including all national holiday dates, particularly those dates requiring some special emphasis because of the nature of the day, as Armistice Day, Easter, Christmas, Independence Day, Memorial Day, and so forth. We would also like to include the dates of meetings of interdenominational groups where such meetings are annual and where they affect the local church.

This calendar is being compiled for local and state use in connection with a denominational calendar. We would appreciate it very much if you could send us any information on any of the above that you think would be useful in carrying out this plan. We desire to make use of it in planning our work for the year and also that we may enlarge and broaden our view of the work that can be done and is being done by our Evangelical Churches.

May we thank you in advance for whatever contribution you can make to aid us in this work.

Worth D. Wright, Director of Religious Education,

First Baptist Church,
Idaho Falls, Idaho.



CENTRAL
BAPTIST
CHURCH
Decatur,
Alabama



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It gives me pleasure to unhesitatingly endorse the Wurlitzer organ which you installed for me in the Central Baptist Church of Decatur. It is a marvel in tone, and the combinations are almost limitless. The Chimes and Vox Humana in the Echo Organ, which is most uplifting, are outstanding in their beauty. Was much perplexed as to what organ to purchase but am convinced that I made no mistake in the selection of a Wurlitzer. The business relation with the representatives of the Company was most pleasant. Everyone who hears it is delighted with it. With all good wishes,

Cordially,
MRS. W. H. SIMPSON.

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Young People and the Church

Plans for Working with Young People

Religious Education

Religious Education

REV. R. A. MOORE

I am glad that we have "religious education" on every page of *The Expositor* and are to have still more of it. Perhaps the present craze for psychology has brought about the new emphasis on "Worship Services" just preceding the Sunday School Lesson to put the mind in the proper spirit. This and the stress on closely graded lessons has broadened the work of the Sunday School until it is now a subject that requires much time and elaborate preparation. Hence the popular term "religious education." But the still newer and more accurate term for "religious education" is, I believe, the one I give you.

In the September issue of *The Expositor* you wish from your subscribers a definition of the term "Religious Education." Here's mine:

"Religious Education includes the education of everyone of all ages who attends any meeting in the church." The program of religious education should include the Sunday School with its departmental organizations and organized classes, the Young People's Work with its social, training, missionary, and, other organized groups, the Women's Work with its missionary, financial, civic, prayer, and other groups, the Men's Work through all its organizations, the special periods of training which include the School of Missions, the Leadership Training School, the Mid-week Night Study Classes, School of Evangelism, Vacation Bible School, Summer Assemblies, Reading Contests, etc.

The duties of the Religious Education Director seem to me to include: outline a full-rounded adequate program for the entire church, plan and direct the execution of the program including the special periods of training, examine the courses of study used throughout the Church with a view to possible improvement, supervise the work of all teachers, leaders and principal officers taking part in the educational program, plan a continuous campaign of publicity so the entire church and community may be kept informed and interested in the educational program of the church.

His training should include: part or all of a college education or its equivalent, completion of two or more courses in Religious Education, some platform experience, teaching experience, a thorough knowledge of the Bible, successful experience with Young People's Work, the usual experience that follows a life of activity in church work.

His relation to the Pastor should be that of a cooperating junior administrator willing to mold his program according to the policies of the Pastor. They should always work together on a general basis of equality except in the matter of church policies in which cases the Pastor should have the final voice.

His relation to the church as a whole should be similar to that of an executive secretary of a company; the Pastor being in the relation of president in direct charge of the spiritual welfare of the members.

It has been my observation that ordained men do not make

good Directors of Religious Education but that mature women do it well.

May I outline briefly for you what I should like to see in the Young People's Department of *The Expositor*? The Vacation Bible School, Summer Assemblies, Young People's Prayer Meetings, Prayer Meetings led by Young People, the Young People's Missionary Society, the Young People's Evening Service, Young People's Rallies, Young People's Church Orchestras, Variety in the programs of the Young People's Societies, experiences with Young People as church officers and assistants, Young People's cooperation with church plans (from the point of view of the young people instead of the pastor), use of Young People in Personal Workers' Groups, in evangelism through the Sunday School, in Gospel Teams, in Community census, in Every Member Enlistment, in enlisting church givers and tithers, in teaching and assisting in the Vacation Bible School, in building up church attendance and S.S. attendance, in working up interest and attendance at the various kinds of church study courses and schools, in visiting and cheering the sick and unfortunate, athletic teams, etc.

The "Old People" attend services faithfully, support the church well, and administer it conservatively. They are the backbone of the church. But how discouraged a pastor would be if it wasn't for the enthusiasm, speed, idealism, optimism, energy, and swift insight of the Young People. It keeps a pastor on his toes to keep them interested and busy but how loyal and self-sacrificing they are for a pastor who believes in them and helps them. My program for this year will recognize them and place more responsibility on them than last year.

More power to the "Young People's Department" of *The Expositor*!

I shall watch with interest the "religious education" developments as I have specialized in it considerably, have various diplomas in it, enough to "paper a small room," and I try to keep up with the new ideas in it.—R.A.M., Montrose, Colo.

A Christmas Pledge

RICHARD K. MORTON

As festival and holiday seasons — such as those of Christmas and Easter — arrive in the church year, church workers are sure to find in the church and at all of its varied activities, many people who have come out simply for the holiday season. It is a rather sad observation to make upon human nature — but it is common. The children come

out to take part in the special programs, receive gifts and candy, and special attention. Perhaps they are also drawn by the thought of special programs, with the Christmas tree, the coming of Santa Claus, etc.

Nor are adults exempt from this tendency. The church suddenly finds dependent upon it, and

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1. Wisdom for the New Year.
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4. Decision Day.
5. What Light Does.
6. Abraham Lincoln's Birthday.
7. George Washington's Birthday.
8. Our Hope—Lenten Sermon.

March and April

1. What Is Death? (Funerals.)
2. Jerusalem's Omissions.
3. Christian Education.
4. Fraternalism (Lodge Sunday).
5. The Head of the Church.
6. His Last Week (Palm Sunday).
7. He Is Risen (Easter).
8. Why Join the Church (Young Peoples' Sunday).

May and June

1. Pentecostal Power (Pentecostal Sunday).
2. Tribute to Mothers (Mother's Day).
3. A Message From the Trees (Arbor Sunday).
4. Paul—the Christian Soldier (Memorial Sunday).
5. Naaman the Leper (Children's Day).
6. True Education (Baccalaureate).
7. The Ministry of Music (Music Sunday).
8. Seeking New Environments (Vacation).

July and August

1. National Righteousness (Independence Sunday).
2. Harvest Time.
3. The Church as a Family.
4. Clouds and Rainbows.
5. Christianity and Socialism.
6. Things That Are Sure.
7. Things That Are Lost.
8. The Greatest Question in Life.

September and October

1. Paul's Advice to Workingmen (Labor Sunday).
2. Soul Culture (Sunday School).
3. Saved From Fire.
4. Returning to God (Rally Day).
5. The Blessedness of Old Age (Old Peoples' Sunday).
6. The Kingdom of Heaven.
7. The Deliverance of Peter.
8. Walking Circumspectly (Citizenship Sunday).

November and December

1. Examine Your Title.
2. Why This Waste? (Armistice Sunday).
3. The Higher Life.
4. Our Debt of Gratitude (Thanksgiving).
5. The Success of Missions (Missionary Sunday).
6. The Wonderful Bible (Bible Sunday).
7. What Christmas Teaches Us. (Christmas).
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Such cards, when handed in at Christmas time, will give the young people especially a sense of fellowship and common interests. They will feel that they have definitely helped to make the Christmas services and gifts possible. They will have a record of accomplishment and of continuing faith. They will feel that the church is theirs, and that they have made for themselves a worthy position in it.

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With the results that these cards show, a church is in a much better situation to start off the work of the new calendar year, and there is no question but what it will greatly reduce the number of adults and children who come to the church only on special occasions.

Surely some way could be found out—the writer hit upon the idea of a unified program. After much thought a unified program was drafted and presented to the Church Board and Education Committee in our church for their approval. It was then tried as an experiment for three Sundays, to become the permanent program if successful. It has been in operation now for

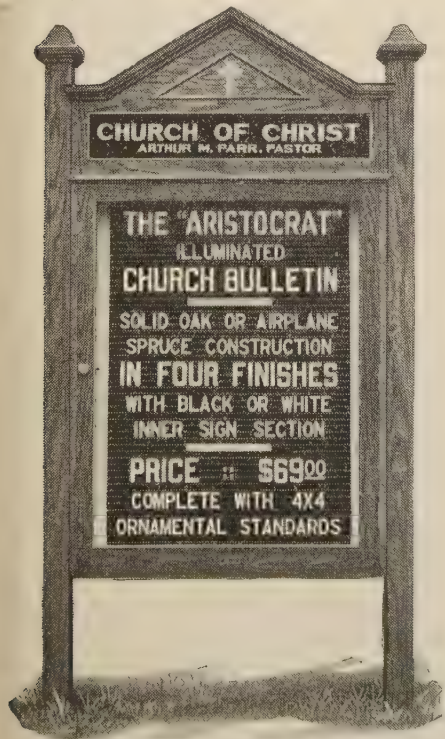
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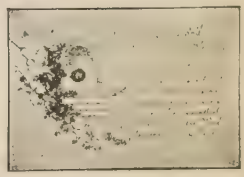
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Name -----

Address -----

Ex 12

more than two years. It has had time to be tested. The writer feels it has solved this problem.

The Program

The writer feels that this is an absolutely unified program. It is divided into three periods, — Worship, Instruction, and Consecration. These periods

Note that
our church
observes the
Lord's Supper
every
Sunday

Dear Brother Ramsey:

I note in your Oct. Expositor under the head "At What Hour Shall the Sunday School Meet," you invite suggestions or experiments which are different. I am inclosing a statement concerning our unified program which has been quite successful in our church. If it will be of any help to anyone I am glad to pass it on.

I greatly enjoy the Expositor. I get many good helpful suggestions for my work from it.

—R. H. Stewart, Pastor, First Christian Church, Earlington, Kentucky

in detail are as follows: *Worship*: Organ Prelude, Gloria Patri, Invocation, Doxology, Hymn, Scripture (usually responsive reading), Prayer, Hymn, Sermon, Invitation; *Instruction*: the congregation goes from the invitation into classes and departments for lesson study and re-assemble at the end of lesson study for reports, announcements, etc.; *Consecration*: Organ plays softly between this and period of Instruction (non-members usually leave at this time, Hymn, Communion, Offering, Hymn, Benediction, Organ Postlude.

You can see that this service eliminates duplication and shortens the time of service. It ties up the Bible School to the church. Our service

begins at 9:30, closes 11:10. Little children listen very quietly to the sermon, because they are fresh and not tired by having gone through a long service before the sermon. Our women like it because it enables them to get their dinners over much earlier. The writer likes it because he

preaches to many more people than he did before. He preaches short sermons. Never more than twenty-five minutes, usually twenty. Children cannot listen to long sermons. We feel that our children are learning to appreciate the church and real worship.

The above program fits our needs — it was built with local needs in mind. We do not know whether it would fit other communities or not. We do know it is being tried out by other churches with success. We are glad to pass it on to you and will be glad if you can find some suggestion to help you with your problems.

Christmas Programs
MISS ALICE DENSLOW

in charge of Pageants and Dramatics in the Waverly Methodist Church, Waverly, Tenn.

I asked Miss Denslow to let you have this manuscript for your Christmas number and she very kindly consented. I wanted the thousands of ministers who read The Expositor to share this unique Christmas program with us. Miss Denslow is a writer of pageants, charades, etc. Her programs are all staged and tried-out right here in my church. The program met with a hearty response and incorporates a full evening. Miss Denslow sells her productions to the Drama Shop, in Chicago.— S. R. Bratcher, Pastor.

First Program:
Song — Hark! The Herald Angels Sing, *By Choir*
Bible Lesson — Luke 2:8-18.....*By Junior*
Prayer.

Pageant

THE CHRISTMAS MESSAGE

CHARACTERS — Four boys dressed as oriental shepherds with crooks.

Five or more girls wearing white dresses — white robes are preferred.

Nine children representing fairies. Each with a letter of Christmas pinned on front of body. The letters are made of card-board, covered with tinfoil. It will add to the beauty if they are covered with paste and then dipped in artificial snow.

STAGE IS DIM — A *star* made of card-board covered with tinfoil is placed in conspicuous posi-

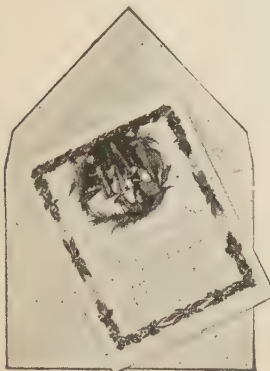
tion just off front of stage on wall on blue screen. A strong spot-light or stereopticon may be used to turn on *star* which attracts attention of the shepherds. A large tile may be used to represent a well, which adds to the effectiveness of the scene.

SHEPHERDS — Enter talking in pantomime. Suddenly their attention is attracted to the *star*, and their interest increases as they point to it. Shading eyes with hands as though studying the significance of the *star*. If well is used they go to well and find *star* reflected in the well.

VOICE (The voice may be a concealed member of the choir) — "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto us is born this day in the city of David a Saviour, which is Christ the Lord." Shepherds listen with wrapped, exalted expression. Their attention is attracted to girls approaching,

Christmas Suggestions

Cards for Pastors, Superintendents and Christian Workers



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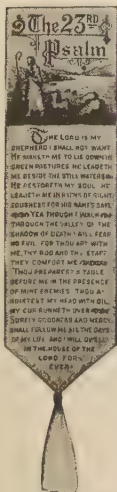
\$3.00 a hundred, delivery extra. Envelopes are lined in color.

No. 2434. The Wise Men behold the Star of Bethlehem in this design entwined in a dainty Christmas border. The greeting is "Joys and Blessings to you. May He who by the Star of the East led the Wise Men of Bethlehem give you the light and joy of a blessed Christmastide!"

No. 2436. Christmas Faith and New Year Trust. The tall church tower stands out clearly in the night with a background of stars in a dark blue sky. The rest of the design is in keeping with the Christmas atmosphere. The sentiment is "Let both the solemn hush and the transcendent joy of the Christmas season fill you with brightest hopes for a glad New Year."



No. 2436



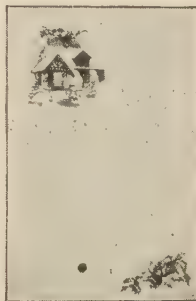
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Silk Bookmarks

35 cents each, or \$4.00 a dozen. Size, 2 by 8 3/4 inches, including tassel.

The Twenty-Third Psalm The Lord's Prayer

These are made entirely of silk, exquisitely woven in three colors. There is not a particle of printing on them—every letter and curve is woven into the fabric itself.



No. C. L. 2

Christmas Stationery

\$3.00 a Hundred

A note written on Christmas letterhead stationery is a way of expressing Christmas Cheer that is just a little different and out of the ordinary. An original wish or thought written for a particular individual is deeply appreciated. The designs are done in color on heavy writing paper, 6 1/2 by 10 inches. Envelopes are included.

CL 2. Snow covering the steps of a church entrance and a bit of holly for decoration give the atmosphere of Christmas.

Invitations to the Church Service

20 cents a dozen, or \$1.25 a hundred

An invitation to the Christmas Service of the Church or Sunday School will make everyone feel welcome. The invitation is on the address side and there is space provided for name of church, date and hour. The design is of an attractive church interior and poinsettias. The card also bears the Scripture verse, Luke 2:14.



No. 2460

Christmas Offering Bank

5 cents each, postpaid, or \$4.50 a hundred delivery extra.

These banks are made of very heavy cardboard. The top, with a slot for inserting coins, and the bottom, are of tin.



Offering Envelopes

40 cents a 100, or \$3.50 a 1000, postpaid. Size, 2 3/4 x 3 3/4 inches. Good stock, lithographed in colors.

Sixteen-page Supplement, free upon request, describing greeting cards, candy boxes, collection devices, and other Christmas suggestions.

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and they group themselves, two on either side of stage as the girls enter.

FIVE GIRLS ENTER — As the pianist plays softly the first stanza of "Silent Night," the girls group themselves in this position: * * * * *, ready to respond to the words of second stanza.

(Raise right arm as in benediction. Both arms raised.) *Silent Night! Holy Night!*

(Left hand comes to breast in questioning attention.) *Shepherds quake at the sight!*

(Right hand crosses left, on breast, exalted expression.) *Glories stream from heaven afar.*

(Both hands raised high, looking upward.) *Heav'nly hosts sing alleluia.*

(Same position intensified.) *Christ the Saviour is born.*

(Cross both hands over breast, bow deeply.) *Christ the Saviour is born.*

DIRECTION: (Girls group back of stage as pianist plays third stanza of song. Two standing on chairs, and joining inside hands, with left hand touching shoulder of girl in front.

Shepherds are still grouped, two on each side of stage. They watch the girls with interest and wonder.)

FAIRIES ENTER — Scamper across stage and back, forming a straight line in front so as to spell "CHRISTMAS."

ALL ON PLATFORM — Shepherds, girls and fairies join in singing "Joy to the World." At the conclusion of song, the Fairies scamper off first, followed by girls. The Shepherds watch with deep interest until the others are gone, then leave stage talking in pantomime.

PART II

READING ----- *Junior boy or girl*

SANTA CLAUS

He comes in the night! He comes in the night!

He softly, silently comes;

While the little brown heads on the pillows so white

Are dreaming of bugles and drums.

He cuts through the snow like a ship through the foam

While the white flakes round him whirl.

Who tells him I know not, but he findeth the home

Of each good little boy and girl.

His sleigh is long, and deep and wide;

It will carry a host of things,

While dozens of drums hang over the side,

With sticks sticking under the strings

And yet not the sound of a drum is heard,

Not a bugle blast is blown,

As he mounts to the chimney-top like a bird

And drops to the hearth like a stone.

The little red stockings he silently fills,

Till the stockings will hold no more;

The bright little sleds for the great snow hills

Are quickly set down on the floor.

Then Santa Claus mounts to the roof

And glides to his seat in the sleigh;

Not the sound of a bugle or drum is heard,

As he noiselessly gallops away.

He rides to the East, and he rides to the West,

Of his goodies he touches not one;

He eateth the crumbs of the Christmas feast

When the dear little folks are done.

Old Santa doeth all that he can,

This beautiful mission is his;

Then, children, be good to the little old man

When you find who the little man is.

ACTION SONG — "Santa Claus is Coming." F. A. Owen, Publisher.

Second Program:

Song — "Joy to the World," by Congregation.

Bible Lesson — Math. 2:1, 2, 9b, 10, 11.

Prayer.

READING — "What Little Saul Got for Christmas."

WHAT LITTLE SAUL GOT FOR CHRISTMAS

Us Parents mostly think our own's

The smartest children out!

But widdier Shelton's little Saul

Beats all I know about!

He's weakly-like — in p'int o' health,

But strong in word and deed

And heart and head, and snap and spunk,

And Allus in the lead!

Come honest' by it, fer his Pa —

Afore he passed away —

He was a leader — (Lord, I'd like

To hear him preach today!)

He led his flock; he led in prayer

Fer spread o' Peace — and when

Nothin' but Was could spread it, he

Was first to lead us then!

So little Saul has grit to take

Things jes as they occur;

And sister Shelton's proud o' him

As he is proud o' her!

And when she "got up" — jes fer him

And little playmates all —

A Chris'mus-tree — they ever'one

Was there but little Saul.

Pore little chap was sick in bed

Next room; and Doc was there,

And said the children might file past,

But go right back to where

The tree was, in the settin'-room.

And Saul jes laid and smiled —

Ner couldn't nod, ner wave his hand,

It hurt so — Bless the child!

And so they left him there with Doc —

And warm tear of his ma's . . .

Then — sudden-like — high over all

Their laughter and applause —

They heerd — "I don't care what you git

On yer old Chris-mus-tree,

'Cause I'm got somepin' you all haint —

I'm got the pleuris'!"

* * * *

CHRISTMAS SYMBOLS

(Six Girls)

(Enter separately.)

First Girl (with stocking):

I'll hang my nicest stocking

By the chimney wide

So that dear old Santa

May place a gift inside.

(After placing stocking by improvised chimney remain in position by stocking.)

Second Girl (with holly wreath):

I'll hang this wreath of holly

In the window here;

It is an old, old symbol

Of Christmas joy and cheer.

(Remain in position by window.)

Third Girl (with Christmas bell in holly wreath):

The little bells at Christmas time,

That hang in wreaths of holly

Fill our hearts with Christmas cheer

And help us all be jolly.

(Speaks at center of stage, then drifts to center back.)

Fourth Girl (with star):

This symbol of Christmas time,

This bright and shining star,

Shone for the Wise Men of the East

And led them from afar.

(Speaks center front, then takes position center back by girl with Christmas bell.)



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By CHARLES A. ELLWOOD \$2.00

It is a powerful book.— Charles Clayton Morrison.

The chapter on religion is very beautiful.— St. Louis Globe-Democrat.

An honest facing of the future of our race.— Outlook and Independent.

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A philosophy that would remake at once our social and religious life.— Review of Reviews.

I predict a wide sale.— Raymond B. Fosdick.

This book is probably his masterpiece.— Emporia Gazette.

No guess work.— Christian Century.

I heartily commend it.— Professor E. A. Ross, University of Wisconsin.

His scholarship opens up a new confidence.— Samuel McCrea Cavert.

Exceptional timeliness and abiding value.— Dean O. E. Brown.

(The Cole Lectures)



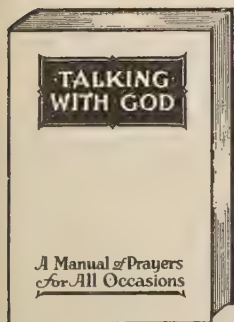
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Fifth Girl (with lighted candle):

This candle that I'm bearing
Is a Christmas symbol true;
It represents our burning love,
That lasts the whole year through.

(Speaks center front, then passes left of stage.)

Sixth Girl (with small evergreen tree):

This Christmas tree I'm holding;
You say, "What can it mean?"
The meaning of it is
That our love is ever green.

(Speaks center front, then pass to right of stage.)

Stand just a moment, then all come to front of stage in straight line. Tallest girl in center.)

ALL (in concert):

We wish to surely tell you,
When Christmas time is near
We all should glad and happy be
And shout the Christmas cheer.

* * * *

CHRISTMAS MEDLEY

CHARACTERS — Three Christmas girls (white or red dresses preferred). Each with 1½ yard length of tinsel festoon. First has small pinset-tias fastened at intervals of four inches on length of tinsel. Second girl has small Christmas bells, fastened to festoon, and third girl has mistletoe fastened to festoon.

Burman Girl	} With cherry blossoms or chrys-anthemums.
Japanese Girl	
Chinese Boy	
Santa Claus	

PAGEANT — Pianist plays "Ring the Merry Christmas Bells" or some lively Christmas song, as Christmas Girls march on stage. Arms at side, festoon draped in front of dress, thus: ~~~~ march across front of stage to center back, face front and come forward with festoon held straight line in front, the three joining with bells in center. Join inside hands and hold high with festoon draped across chest, hold four counts. Holly Girl and Mistletoe Girl hold festoon obliquely across body to inside joining inside hands with Bell girl who holds festoon draped across front of body, they: ~~~~ four counts.

March backward to back of stage where hands resume position at side. Watch with interest the approach of visitors. As Visitors enter Christmas girls group to oblique position at left of stage. Visitors enter together looking about. The Christmas Girls greet them with interest, shake hands with them, then Burman Girl steps forward and speaks: "I come from distant Burma, the land of pagans and of idols, where girls are of little account and are sometimes fed to crocodiles. I sometimes ride on an elephant's back out into the jungles. A good missionary told me of your Christmas and I am anxious to see the Jolly Santa Claus. The children in Burma could not hang up their stockings because they do not wear stockings. (Steps back.)

(Christmas Girls respond to words of Burma Girl, showing in facial expression their surprise and sympathy.)

Japanese Girl Speaks: "From Japan am I: the land of chrysanthemums and cherry blossoms. I have heard it said that your Christmas is the best in the world. I hope your Christmas tree will be as pretty as our cherry trees are when in bloom."

Chinese Boy (Steps forward): "Me come from China: heep long way off. Me come over to see Santa Claus and allee samee Christmas tree. Me hope Santa Claus give me some nice presents like Melican boys and girls gettee. I think me have a melly Christmas with Melican boys and girls."

(Santa Claus enters, looking about in surprise.)

Christmas Girls toss a sprig of holly, mistletoe and a bell at Santa Claus and shout, "Santa Claus has Come!"

(Visitors join hands and bow low to Santa Claus and say:) "We journeyed far to see you, Santa Claus. We want to see a Christmas tree with toys like you give the American girls and boys. (Santa shakes hands with each one and says:) "So you shall, so you shall! I'm glad you are here, and I'll try to help you have a merry Christmas. I've got a fine tree all waiting. Just you come with me and see what an American Christmas is like!"

(Exit all.)

Book Reviews

REV. I. J. SWANSON, D.D.

The Master Library, Walter Scott Athearn, LL.D., General Editor; Henry Turner Bailey, Director Cleveland School of Art, Art Editor; Dr. Brown, Dean Emeritus of the Divinity School, Yale; Dr. Eiselen, Dean of Garrett Biblical Institute; Dr. Sampey, Prof. Southern Baptist Theological Seminary; Dr. Tillett, Dean Vanderbilt University; Dr. Price, Prof. University of Chicago; Prof. Bailey, Boston University; Dr. Vance, Nashville, Tenn.; Prof. Robinson, McCormick Seminary; and Principal Rexford, Diocesan Theological College, Montreal, Associate Editors. 10 vols., approximately 4000 pp. The Foundation Press, Inc. Sold only by subscription. This set is beautifully printed and bound, and is profusely illustrated. Many of its pictures are exquisite reproductions of great religious paintings; others are from photographs which portray the people, places, and customs of Bible lands. Its fifteen hundred pictures were chosen from a collection of several thousand selected by Henry Turner Bailey and his brother, Prof. Bailey, of Boston.

The eminence of the general editor and his associates gives one confidence at once in the work, a confidence which is confirmed by an examination of the set itself. In its arrangement of Biblical material, in its explanatory notes, in its avoidance of doctrinal issues (simply letting the Bible speak for itself), in its emphasis upon the character training and other religious values of the Bible, this work is unsurpassed for use in the home.

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Vol. 1 tells the story of the Patriarchs and the Great Commanders; Vol. 2, the Great Kings; Vol. 3, the Beginnings, Heroes and Heroines; Vol. 4, the Great Messages of the Prophets, Patriotic Poetry, Wisdom Writings, and Job; Vol. 5, Nature Poetry, Hebrew Eloquence, and Psalms and Prayers of Israel; Vol. 6, Every Day Life in Old Judea—Childhood, Youth, Woman and the Home, Wedding Songs and Marriage Customs, Types of Character, Occupations, Proverbs of Daily Life, The Law of the Lord, and Life and Immortality; Vol. 7, the Life, Mission, and Teachings of Jesus; Vol. 8, Peter and the Early Church, Paul and the World-Wide Church, and Christian Thought and Worship; Vol. 9, The Bible and the Child, Dramatization and Pageantry, Story Hours with the Bible, Gateways to the Bible, and Using the Bible; and Vol. 10, The Mother Teaching the Bible, giving Easy Steps in Picture Land, the Picture-Life of Jesus, the Primer depicting home and home-life, Prayers for Little Children, First Poems and Bible Verses, etc. Associated with Dr. Athearn in the arrangement and editing of the tenth volume, were Alberta Munkers, Prof. of Elemen-

In the beginning, God.....
In the end, God.....
In between, God.....

You will be differently minded and fill in those three blanks above differently after reading

WHAT DO WE MEAN BY GOD?

By C. P. VALENTINE

Valentine ignores any and all offers of what profess to be superhuman aids. He does not look to Scripture or to ecclesiastical tradition for his arguments. Instead he delves into the study of human experience on its various levels of apprehension. Religion is to him essentially a response between personality and reality. Price, \$2.00

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A Gentile's Survey of Zionism

By John Haynes Holmes

A most fair-minded description of the very forces which led to the vast upheaval at the end of the Summer in Palestine. Stephen Wise says of it, "the most understanding book that has been written about Palestine." Price, \$2.50

Jesus was alive 1900 years ago

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The Guiding Light on the Great Highway, by Robert R. Dearden, Jr. 318 pp. 125 illustrations. Winston. \$5.00. This book is a credit equally to its compiler, and its publishers; it is marked by careful scholarship, and profound reverence for the Word; and it is a beautiful example of fine bookmaking. It tells the romantic, and often, thrilling story of the discovery of the earliest extant Bible MSS and of the printed Bibles from Gutenberg onward, including the Saur Bible, the first Bible printed in America in civilized language, the German. Mr. Dearden's account of the Incunabula printers reveals the trials, disappointments and triumphs of their first attempts at bookmaking. It is a story that moves the heart and intrigues the imagination. The author is an enthusiastic collector of notable early printed editions of the Bible. His book was intended at first simply to describe his own private collection. His decision to expand the volume to include an account of the ancient MSS and all of the notable printed editions has resulted in this informative and graphically written book. It is a story in which "devotion, hate, love, intrigue, tragedy, and martyrdom" figure; it is also a story of the Bible, triumphant and marching on to ever widening circulation and influence.

The Bible Through the Centuries, by Herbert L. Willett, Prof. of Oriental Languages and Literature, University of Chicago. 337 pp. Willett, Clark & Colby. \$3.00. This book is by a man who is both a great Biblical scholar and a popular lecturer on the Bible. He knows how to present the results of modern scholarship to the plain people in an interesting and intelligible way, a rare and invaluable gift. He lets the light of the modern sciences of archaeology, exploration, excavation, comparative history and religion, fall on the Bible, revealing it, in an intelligible way, as an authoritative and inspiring teacher of religion. Dr. Willett discusses the world before the Bible; the beginnings of the Bible; the prophets and their writings; the great prophets and the decline of prophecy; priestly activities and literature; the Sages and the Wisdom writings; the prayers and praises of Israel; Biblical romances; the literature of apocalypse; the making and the re-making of the O.T.; Israel and the monuments; the rise and literature of Judaism; other sacred books; the making of the N.T.; Biblical criticism; translations and revisions of the Bible; the inspiration and authority of the Bible; and the continuing Word. In contrasting the other sacred books with the Bible, he says, "They are the high and purposeful aspirations of ethnic teachers who saw the truth as they were able and made it known to their people. But in the Bible there is a universal note nowhere else discovered. It is proving itself to be the message of God to the race. The Christianity of which it is the exponent is winning its way slowly but surely in the lands of the non-Christian world. Their Bibles are for particular peoples and limited areas. The Bible is for every age and all mankind." A popular work of outstanding importance and value to both ministers and laymen.

The Abingdon Bible Commentary, Edited by Frederick Carl Eiselen, President, Garrett Biblical Institute; Edwin Lewis, Prof. of Systematic Theology, Drew University; and David G. Downey, General Editor of the Abingdon Texts. xvi plus 1452 pp. Abingdon. \$5.00. Sixty-six distinguished scholars, American, British, Canadian, have contributed to this

Commentary. It contains in addition to the Commentary, three classes of special articles: (1) on the Bible as a whole, (2) on the Old Testament, and (3) on the New Testament. Under the first, we find articles on How to study the Bible; The Bible — a library of religion; The Bible as literature; The divine element in the Bible; The Christian approach to the study of the Scriptures; The use of the Bible in preaching; The place of the Bible in religious education; The land of Palestine; History of the Hebrew and the Jewish people; Bible manners and customs; Time, money, weights, measurements; and English translations of the Bible under the second; The formation of the O.T.; The transmission of the O.T.; The chronology of the O.T.; the O.T. in the light of archaeology; The O.T. and science; The O.T. and criticism; The Pentateuch — its origin and development; The legal and historical literature of the O.T.; The prophetic literature of the O.T.; The Poetic and Wisdom literature of the O.T.; The O.T. conception of God; The religion of Israel; Israel's Messianic hope; The literature of the Inter-Testament period; and The religious development of the Inter-Testament period. Under the third, The historical and religious backgrounds of the early Christian movement; The formation of the N.T.; The transmission of the N.T.; The structure of the synoptic Gospels; The chronology of the N.T.; The language of the N.T.; The N.T. and criticism; The life of Jesus Christ; The teaching of Jesus; The parables of Jesus; The miracles of the N.T.; The life and work of Paul; and The N.T. and Christian doctrine.

While the results of historical criticism are, on the whole, frankly accepted, the whole tone of the Commentary is that of liberal evangelicalism. In regard to the Biblical events which are traditionally regarded as miraculous, some are explained on purely natural grounds; others as symbolic or parabolic in meaning; and still others, as undoubted manifestations of the supernatural. As to the Incarnation and Resurrection of Jesus, no question is raised as to the fact of these events but a cautious attitude is maintained as to their mode. Christ is held to be the center of the religion of the N.T., and surrender to His spirit, the foundation of the Christian life.

Among the excellent one-volume Commentaries now before the public, it is fair to say that the Abingdon stands very near the head of the list, if not actually at the head.

In Search of God, by John Walker Powell, Special Lecturer in English Literature, University of Minnesota. 160 pp. Macmillan. \$1.50. This is the story on the spiritual side of the children of Abraham who from the beginning of their history have been "seekers after God." Since the O.T. embodies this record, Dr. Powell examines its books to determine their contribution to our knowledge of God. He leaves out of his inquiry, for the moment, the question of an authoritative, Divine revelation, and approaches the study of this Hebrew literature from the human side; this approach yields rich spiritual results. We may add, at once, that Dr. Powell believes that man's discoveries in the realm of the spirit are but half of the truth, the other half being God's disclosure of himself. He believes that "when we have fully understood that the Hebrew Scriptures are the humanest literature in the world, they may become for us once more a Divine Book, a fountain of light and life." He traces the development of the Hebrew thought of God from Abraham to the Exile; describes the prophets as interpreters of destiny and master-seers, whose messages are the sublimation of hope; and reveals the spiritual ideas and ideals of Israel's bards and sages. His conclusion is that the Hebrew people, as portrayed in the

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The Christian God, by Richard Roberts, D.D. 154 pp. Macmillan. \$1.50. Merrick Lectures, 1928, Ohio Wesleyan University. Dr. Roberts begins by citing the universal impulse to pray as a response to some stimulus from without as well as from within; and maintains that this suggests that a belief in revelation from God is possible. He describes God as a God of Redemption; "the Cross stands out as the most significant event in recorded history." The living God, Roberts affirms, "dramatized Himself in Jesus of Nazareth." "Redemption," Dr. Roberts declares, "and the specific revelation of unconditional forgiveness were called for by the interruption of the creative process through the appearance of sin; and forgiveness . . . is the moral readjustment which precedes the new birth; and from His ways with man, we have concluded that His character is Love." This outlines the author's conception of the Christian God; but it gives only a hint of the sound thinking and spiritual riches of this little book.

Doors of God, by Frederick F. Shannon, Minister of Central Church, Chicago. 152 pp. Revell. \$1.50. Nine of Shannon's characteristically brilliant sermons. They glow with golden light, both of intellect and heart. They carry rich treasures from literature and life. They reveal the heart of the Gospel. Their titles are: Doors of God, The Man with the Golden Wand, Life's Surprise Packages, The Christmas Rainbow, Transfigured Smoke, God's Table in the Wilderness, Walking in Galilee, The Object of True Education, and Three Mighty Men.

The R. A. Torrey Year Book, Compiled and edited by A. Chester Mann. 156 pp. Revell. \$1.50. Admirers of the late Dr. Torrey, and their name is Legion, will be delighted with this *Year-Book*. It contains a choice selection for each day from his writings, to which the compiler has added an appropriate Scripture text.

The Junior Church Manual for 1930, Compiled by Sherwood Gates, M.A., Superintendent of Adolescent Work, the M.E. Church, South. 328 pp. Doubleday Doran. \$2.00. The author is well qualified to produce a book of this sort. For six years he has been director of the adolescent program of his denomina-

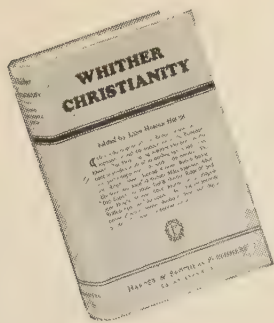
tion, one of the foremost churches in this field in this country. He is a strong advocate of the Junior Church, holding that the ordinary church service offers little to adolescents, being primarily adult-centered. Of a hundred boys and girls in the Sunday school at ten years of age, more than sixty per cent have been lost to the school and to the church at sixteen years of age. One important means of holding these boys and girls to the church, he urges, is by conducting a Junior Church. He describes the Junior Church Service, discusses helpful hindrances to its work, and suggests projects for it. He then offers a detailed program of worship, together with a sermon, story and illustrations for each Sunday of the year. An admirable volume in every respect.

75 Stories for the Worship Hour, by Margaret W. Eggleston. 155 pp. Doubleday Doran. \$1.50. These seventy-five stories are intended, so the author tells us, "to intensify or illuminate some Christian ideal or virtue." They are stories of real people. They are short; that makes it possible to fit them into the time allotted for worship in the church school and for use as illustrations in children's sermons. They may be easily correlated with Bible teaching. They are interesting, intriguing, close to the ideals of youth, and have a genuinely religious point of view. The topical index, under twenty-four heads, makes them quickly accessible for use. The author is in a class by herself as a story teller to young people.

Teaching Intermediates in the Church School, by Alma Stanley Sheridan. 215 pp. The Methodist Book Concern. \$1.00. This is a textbook in the Standard Leadership Training Curriculum, outlined and approved by the International Council of Religious Education. It is intended for use by the teacher or leader of a class or group of early adolescents. It deals with such fundamental questions as the purpose of teaching, the building of a reasonable faith, promoting social co-operation, developing Christian motives, securing pupil interest and participation, and the teacher's preparation to teach. An excellent manual!

Lesson Commentary for Sunday Schools, 1930, edited by Charles P. Wiles, D.D., William L. Hunton, D.D., and D. Burt Smith, D.D. 316 pp. The United Lutheran Publication House. \$1.75. The Improved Uniform Lessons for 1930 deal the first half of the year with the Gospel of the Kingdom, as found in Matthew and the second half of the year with representative men and women of the Old and New Testaments. The plan followed in this commentary is to give first the oriental sidelights and the geographical and historical setting of the lesson, then the interpretation of the text and finally to state its truths for daily living. This is a splendid method. It gives the teacher a definite idea of the meaning of the lesson and its value for daily living. The competent scholarship of the editors, which enables them to give a clear and constructive exposition of the Scripture material of the lesson; their relating the teaching with life, and their evident faith in the Scriptures as a message from God to men, makes it a pleasure to commend this volume to Sunday school teachers generally.

Christianizing a Nation, by Charles E. Jefferson, D.D., Pastor of the Broadway Tabernacle, New York City. 200 pp. Doubleday Doran. \$2.00. The author wields a powerful influence over the thinking and conduct of a multitude of Christian folk both in New York City and throughout the nation. In this book he deals trenchantly with the questions of building a Christian nation, teaching a nation Christian ideals and obligations; and the relation of the church to social reform, national politics and international relations.



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Church Comity, A Study of Co-operative Church Extension in American Cities, by H. Paul Douglas. 181 pp. \$2.50. Published for the Institute of Social and Religious Research. The author is a recognized authority in this field. The increase of population in American cities, the influx of foreign-speaking people and of Jews and Negroes into certain neighborhoods, and the problems of the down-town churches, have compelled the Protestant denominations to consider their work from entirely new angles and to act co-operatively. This has resulted in joint surveys of both territory and population to determine what particular denomination and type of work would be best for a particular field. Such surveys are undertaken by comity committees representing the co-operating denominations. Dr. Douglas tells the results of his exhaustive study of this important subject, and describes the organizational set-ups, the problems met, and the successes and failures he has observed. A valuable book for city Church Federation secretaries and all others directly interested in the subject.

Give Prohibition Its Chance, by Ella A. Boole, Ph.D., President, National Woman's Christian Tem-

perance Union. 190 pp. Revell. \$1.50. This book includes a history of woman's part in securing prohibition, a record of their present activities in promoting total abstinence and law enforcement sentiment, an appraisal of the situation today with reference to the actual working of the Volstead Act, and a rousing appeal to our citizens to "give prohibition its chance." A heartening and challenging book.

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Aggrey of Africa, by Edwin W. Smith. 292 pp. Illus. Doubleday Doran. \$3.00. The biography of a great African, a leader of his people in education and religion, and one of the greatest modern interpreters of black men to white and white men to black. Born on the Gold Coast, Africa, he became, successively, pupil and teacher in a mission school, student, graduate, and professor in Columbia University in the United States, and finally vice-principal of the Prince of Wales College at Achimota on the Gold Coast. The Episcopal bishop of Washington, D.C., who met Aggrey on board ship coming to America, said of him, "I was struck with the refinement of his bearing and speech, and for my own personal profit sought him out whenever opportunity afforded. I have rarely, if ever, met a man of his race who left upon me a more enduring impression." Dr. Aggrey was beyond question a great man and did a great work for his people in Africa. Probably his greatest service was his demonstrating to the white race the capacity of the African for absorbing the best in white civilization.

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2. *It reveals the right way to live.* How can we live if we have no guide? The Book is God's big signboard pointing us in the right direction.

3. *It helps when sin besets.* We know that there are many temptations. They come daily. But, like Christ, we can beat off the tempter with God's word. Give account of His temptations.

4. *It helps us in the perplexities of life.* We are living a fast and many-sided life. We need help. It is said that each member of Rockefeller's family must give a new verse of scripture each morning at the breakfast table. If he needs this help, surely with all of our multitudinous problems, we need it.

5. *It helps in time of sorrow.* What would we do in sorrow without the 14th chapter of John and the 23rd Psalm and Matt. 11:28?

6. *It guides us in service for Christ.* We often get discouraged. We are to remember Phillipians 4:13 and use His book to guide us in the service we give to Him.

7. *It points to a city fair.* What would we do in this little life if we could not look forward with hope to a better land? As a watch cannot run without a mainspring, neither can life run without hope. The Bible gives hope.

Illustration: Young author in love with girl.

Left book with her to read. She threw it aside and thought no more of it. Afterward the young author revealed to her that he had written the book. She read it and pronounced him the greatest author in the world. She read the book because she loved the author. When we love God and Christ more, we will love the Bible, God's best love-letter to man. *yl. P. van. - unlock the door to*

WHAT A CHRISTIAN RECEIVES FROM HIS CHURCH.

The purpose of this meeting is to show two things to the Christian: 1. What he receives from his church. 2. What he ought to give in return. Read as part of the service Psalm 122:1, 84:2, 84:10.

The pastor's talk (Introduction).

The church of Christ is greatest giver in world. Gives much more to us than we ever give to it. That is why it lives. Illustration — Dead Sea and Sea of Galilee. One lives because it gives, the other is dead because it receives all and gives nothing. The church will never die because it is always giving to the world.

I. What Does the Christian Receive From the Church?

1. *Regular spiritual instruction and inspiration.* Needs this help as body needs food, plant needs sun, fire needs fuel, clock needs winding, car needs gasoline. Many people in world crying out for someone to tell them the gospel story. We live in a land where we can receive this message regularly.

2. *A systematic and definite study of the Bible.* All of our churches offer Bible study to those who will come to it. Our Sunday Schools are maintained for this purpose. The scripture that we know was learned in the Sunday School.

Illustration: Long line soldiers in World War. What waiting for? Cigarettes and chocolates? No. They were waiting to get copies of the Bible. In the dark hour we need its teachings. We learn these things from our church school.

3. *The comfort and fellowship of fellow Christians.* Sweetest fellowship in world. Friends made in church are those who help in time of need and comfort in time of sorrow. The poor and the rich meet alike and have fellowship one with another and with Christ the Saviour.

4. *An opportunity for Christian service in best causes of world.* You can help to build churches where coming generations will find and follow Christ. You can turn lives toward the right path by teaching. You can take part in healing the sick, caring for orphans, helping young people to get a Christian education, and sending the gospel to the ends of earth, through the mission enterprises of your denomination.

II. What Does the Christian Owe to the Church in Return?

Surely not take all and give nothing. Not be like sponge. Hotel gives us service and we pay for it. Same with stores. Church gives us these and other things and we ought to give something in return. What are we to give to the church?

1. *A loyal and uncritical love.* We owe it a love

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a Lu. 3, 23
b Ps. 132, 11
Isa. 11, 1
ch. 22, 42
Acts 2, 30
Rom. 1, 3
c Gal. 3, 16
d Ruth 4, 18

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that puts it in the forefront of our lives. We owe it a love that leaves out destructive criticism. A love that builds up and not down.

2. *A systematic and generous offering.* "Upon the first day of the week." This is systematic. "Lay by in store as God has prospered." "Bring all the tithes into the storehouse." This is proportionate. Our money is the least thing we can give to the church.

3. *A regular and joyful attendance on services.* In China a young woman was converted. Wanted to carry mother to church, but the mother had hip disease. Daughter took her on her back and carried her for miles to church. We let least excuse keep us from church. Thomas missed seeing Jesus when he was not present. We miss great blessings when we absent ourselves.

4. *The best services of heart and mind and soul.* Illustration: New pastor came to church. Satisfied member said, "Hope you feed the sheep." "You don't need food; you need exercise," was the pastor's reply. Our people need to be doers of the word and not hearers only.

Columbus discovered America because, in the face of mutiny, he cried, "Sail On." Let us have the same battle-cry and we shall land safely at last.

Alps grave of mountain-climber. Epitaph: "He died climbing." Let us die climbing. Give to church and Christ best we have and the best will come back to us.

THE KIND OF CHRISTMAS PRESENT JESUS WANTS.

This is the last prayer meeting before Christmas and it is fitting that we try to prepare our people for the right kind of Christmas celebration. Have some good reader to read the Christmas story from the Bible. Have special Christmas music. Decorate the room in the spirit of Christmas.

The pastor's talk (Introduction).

Story of the wise men and first gifts Jesus ever received. This is Jesus' birthday and we ought to give Him a present. We are always delighted with birthday gifts. So is Jesus. What is the best gift for Him? Not gold and silver, not sacrifices and burnt offerings, but a broken and a contrite heart. He wants our hearts, purged from sin and fully surrendered to Him.

I. **He Wants a Contrite Heart.** Means broken-hearted for sin. Think how much we've sinned since last Christmas. Need to confess and turn whole-heartedly to Him. Illustration: In Scottish village lived kind physician. On poor people's accounts he marked, "Forgiven, too poor to pay." After death wife tried to collect. Court held accounts not collectible. If Jesus writes "Forgiven" on record of our sins, no judgment for us. See 1 John 1:9.

II. **He wants a Heart Opposed to Sin.** Jesus loves sinners but hates sin. Knows sin robs us of best and damns soul. Sin all about us, many temptations surround. Must say "No" for Jesus' sake.

III. He Wants a Trusting Heart.

1. *Trust Him for salvation.* Not works nor goodness nor creed, but Christ. Not pleas when died for us and we try base salvation on some deed of our own. Man said to pastor, "I haven't done other people as much harm as they have me." Not saved by way we treat our neighbors, but how we trust Christ.

2. *Trust Him for daily care and blessings.* Worry too much about these daily things. He wants us to trust Him. Baby trusts his father and mother. To provide the things of life.

IV. He Wants a Heart Aglow With Love.

1. *Love for Himself.* "The gift without the giver is bare." Wife not made happy by husband's finest gift if his heart is not given with the gift. Because of all that Jesus has done, is doing, and will do, we ought to love Him. He craves our love.

2. *Love for others.* If love Jesus, will love those for whom he died. Jesus not here and cannot lay gifts at His feet. Can give them to those needy ones, made in His own image. (Enlarge on this thought.)

V. **He Wants a Heart That Puts Him First.** The best way to spell JOY is Jesus first, Others next, Yourself last. Need put Jesus first in service, in giving, in influence, in all things.

VI. **He Wants a Heart That Bears Fruit for Him.** Story of the fig tree which Jesus ordered to be cut down. Let us not be mere cumberers of the ground. Let us give Jesus a heart which is resolved to bear fruit for Him in the coming days.

VII. **He Wants a Heart That Gives in Love to Bring His Peace to Others.** Nothing so pleases Christ as for us to give ourselves and our substance to bring His peace to others. As died, He cried out, "I thirst." He still thirsts, for China, Japan, the islands of the sea. He longs for the salvation of all men.

"Love demands a gift." If we love Him, we will give our best to send the story of Jesus around the encircling globe. As angels sang on first night, so would we sing, "Peace on earth, good will toward men."

How is your heart, my friend? Is it right with God? Is it loving and trusting Christ? Bring that heart to Jesus. He wants it as a Christmas present.

Illustration: Cathedral where chimes would ring at Christmas time when greatest gift was placed on altar. Rich men brought gifts throughout the day, but chimes did not ring. In evening, little girl came and gave herself. The chimes rang. The chimes of joy and gladness will ring for us if we will give our hearts freely to Him at this Christmas time.

HOW TO MAKE 1930 BETTER THAN 1929.

Joshua 3:4.

This will be the last prayer meeting before the New Year. It is fitting that we have such a service, endeavoring to get out people to think of the New Year in spiritual terms and plan to renew their Christian vows.

Pastor's talk (Introduction).

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Look back on record of 1929. It doesn't matter how many troubles we've had in past year, we can look forward with hope to the new. God, the great teacher, gives us a new page, all unspotted, on which we are to write the record of 1930. (Quote the poem, "A New Leaf," by Kathleen Wheeler.)

It's a poor teacher who doesn't want to improve, poor preacher, poor business man. It's a poor Christian who doesn't want to improve and make 1930 better than 1929. How can we make it so?

I. By Having Nothing Between Ourselves and Our Saviour. Many Christians not happy. Something between. Jews observance of Feast of Passover, father said, "Anything in this house displeasing to God, it is against my will." Let us probe the depths of our souls and say the same.

1. *We must have no sin between us.* Sin separates from God. Story of Adam hiding in the garden. As dark cloud cuts off view of sun, so sin cuts our communion with God.

2. *We must have no selfishness between us.* Learn to live the crucified life. "If any man come after me, etc."

3. *We must have no material things between us.* Consider it heathenish to worship idols. Yet many worshipping money and material things. Men who put gold before God are sinning. Money is to be made and used for God and others.

II. By Giving More Thought to Others.

1. *Live the forgiving life.* Cancer of body kills. Some Christians have cancer of unforgiveness eating away soul. Must forgive and forget. If any malice toward anyone must get it out. Go and ask forgiveness. Get everything right between you and others.

2. *Live the helpful life.* Go out and help others bear their burdens. If you don't like someone try to do them a favor. Help them and make life sweeter for them. You will soon love them. Sweetest words about Jesus, "He went about doing good." Greatest epitaph for our tombs.

III. By Being More Faithful. Faithfulness greatest characteristic of Christian. Don't have to be great or able to pray beautiful prayers or

make great speeches. Faithful people are needed. Many people in shadow of church never come to services.

IV. By Trying to Live Closer to Jesus. We feel that if we could live closer to some people we would be better Christians. Surely if we could live closer to Christ, we would be more Christ-like. How can we live closer — to Jesus?

1. *By trusting Him more.* Know not what 1930 holds. Cannot see one step ahead of us. Trust Him. He will guide us.

2. *By praying more.* More talk with friend, more intimate we become. More talk with Jesus, the more like Him we will be. If there are things in your life which you cannot conquer, as you make your New Year's resolutions, talk to Him more about it. He will give you conquering strength.

3. *By reading the Bible more.* We ought to make it one of our New Year resolutions to read a chapter in His word daily. It will help us.

4. *By being active for Christ.* Many Christians think that they are through when they join the church. They are not — there is a cross of service to bear. And yet it's a satisfying and happy service. Dare to come to your pastor and say, "Give me something to do."

V. By Doing More to Carry Out His Purpose in the World. Why did He leave Heaven's glory, etc., etc.? He did it to save men. 1930 will be a better year for us if we go out to win men to Him. Let us have a world-wide vision, as Jesus had.

A New Year with all its privileges and opportunities will soon be here. Just a little while and the clock will strike 12 and 1930 will have begun. Let us now lift up our hearts and say, "Oh God, I am going to try to make this year a better one. I give myself to Thee anew. I am wholly Thine. Use me for Thy glory this year."

Tonight you sit here. Some who sat here a year ago are gone. They are in another world. But by the grace of God you are here. Another year is before you. God help you to make it a better one than the one that is now dying, for Christ's sake.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN

FRUITS OF FAITHFULNESS. Gen. 41:33-44.

The story of Joseph's rise to power appeals to our modern sense of democracy. We believe that God prepares willing men for especial service. If we may hesitate to say the God digged the pit into which Joseph was cast or bullded the prison into which his servant was thrown, or dictated the evil mood of Joseph's brothers or the rage of Potiphar's wife, we do fully believe that by the time all these things began to affect the life of a good man, God began to preside over their power or turn it into channels of good. We may have vigorous imaginations; yet it will be difficult for us to conceive any other way in which Joseph could have come to his beneficent rule. The pit and the prison are not at-

tractive stepping stones, for all that they do mark the upward path. More and more our doctrine of providence should take on this form: You cannot really hurt a good man who is bent on doing the will of God. For those who love Him, all things, pits and prisons and persecutions are turned into servants that work for good. Joseph's brothers meant the pit for evil, but God was stronger than they and so overruled their wickedness without sharing in its moral quality. It may be that this is one of the real evidences of the divine omnipotence.

I. Faithfulness.

The secret of it all seems to be faithfulness. At the end of each task, God and men were able to



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say of Joseph: "Thou hast been faithful." He reigned over himself when he was in slavery and in prison and so he reigned over other men when he came to his freedom. He fulfilled the words exactly, "Seest thou a man diligent in his business? He shall stand before kings." There was in Joseph no mystic reliance in the providence of God, no lazy trust in a miraculous success. He paid the human price for his advancement. We cannot read the parables of Christ without gaining the impression that the Lord has a righteous prejudice in favor of the faithful workers.

II. Only One Path to Promotion.

The prison could not check the progress of this servant of God any more than it could check the progress of Paul or Bunyan. Even in dungeons living plants grow toward what little light may sift into the darkness; and there too this living soul grew toward God and toward favor with men. He came forth from the frowning walls vindicated and, even by the influence gained in prison, prepared for high social connections and for still higher social service.

The way of faithful industry is the path of real promotions. The rewards are not gained by those who pout and carry grudges, nor yet by those who weakly sink beneath the waves of misfortunes, nor yet again by those who surrender faith when the surroundings are heathen. God is mindful of his own. Whether here or over yonder, the good and faithful servants are to "reign with him." His caravans come by our pits of misfortune; and his messengers are sent to our prisons. In the deepest sense a genuine premier-ship awaits every faithful servant of God.

FAMILY RELATIONSHIP. Gen. 47:1-12.

The subject of family relationship is really closely allied to the Christmas theme to follow this. Fatherhood is glorified by Bethlehem, for so far from being an "implied slur" on fatherhood, the placing of God, the Holy Ghost, in the stead of man may be taken as a supreme tribute. Motherhood is glorified by Bethlehem; for the world turns to Mary the mother of Jesus, as to the first heroine among women. The filial relation is glorified by Bethlehem; for in Jesus we see the sacred fellowships and obedience that should hold parents and child. It is natural that Christmas should become the glad holiday of the home wherein father and mother and child find themselves joined in a strange and beautiful generosity. This period before Christmas will hold glad secrets in millions of hearts. Gifts will be placed in hiding and the little people will be waiting eagerly for the dawning of the great day when tokens of their love will be placed before surprised eyes and they will themselves hear the glad exclamations: Trains will be crowded by sons and daughters on their way to the family hearthstone, while aged faces will be watching at windows and doors for the returning children.

Christmas doing all this and much more may rightly be deemed the divine festival of the home.

I. Separateness.

The very speciality of family life implies a certain separateness. It is significant that when the time came for Joseph to reveal himself to his brothers, he should say, "Cause every man to go out from me." The scene was far too sacred to permit the curious gaze of an outsider. But we must not presume from all this that the family exists for itself. The hearthstone of Jacob was related to the whole world. It is no irreverence to say that the world is more likely to become subject to Christ because he himself went back to Nazareth to be subject throughout his youth unto his parents. The home is one of God's training places for world leaders.

II. Industry.

Joseph fed his brothers but he also gave them an opportunity to earn bread for themselves and their families. They were not to be mere subjects of charity. They became keepers of the royal herds. We feel that he counted it a privilege to do this.

How it all contrasts with what we often see, aging relatives hanging onto their gold while young life related to them by family ties grows up without its chance for the larger life. When a man prefers dollars to humanity, especially when God has tied that humanity to the man by a sacred kinship, that man must be either crazy or wicked. Duly his bony hand shall be pried open by death, and the man shall go, stripped of his earthly possessions, into the presence of that Father who shall judge us by all the tests of our human relationships. It will be needless then to call God, Father, if we have forgotten all other family names.

We may say surely that God was not willing that his only begotten son should die on the cross, without bringing tribute to the family relationship. The world hears those two words, "Mother, behold thy son!" and "Son, behold thy mother!" and the world loves him more because of it.

CHRISTMAS AND CHILDHOOD. Luke 2:1-10.

When Jesus came to the earth he came as a child. "And this is the sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger." It was a sign that was universally intelligible. In his human birth Jesus became a part of the world's sweetest and most primitive joy — a joy that awakens when it is said, "a child is born."

I. The Children's Charter.

Jesus entered the stream of human life at its source. Infancy and childhood have ever since been different. The children's charter was signed when the Bethlehem Babe uttered his first infantile cry. Childhood has become the common denominator of the race and even the disillusioned political leaders of our time are ready to admit that the heart of a child is the highway to international understanding. An eminent social leader in England has said, "Give us the unspoiled children of this generation to train in ideals ob-

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the common good and we will give you back a race of brothers in a single lifetime." The child has become the supreme asset of the kingdom of God. The place that Jesus gave the child has made work among childhood and youth the perennial joy of Christianity.

Contempt for life is the most serious symptom of moral disintegration. This prevalent and pernicious danger is averted when childhood is esteemed. Jesus well knew how artificial and complex life becomes so he set a little child "in the midst." It was a call for the rebirth of a sense of wonder, of spontaneity, of faith and reverence. It was an appeal for the goodwill and simple trust which characterizes child life. It was a superb challenge to recover simplicity in religion and life.

II. The Child and the Kingdom.

Once again, Christmas, with its ever compelling story of Bethlehem's manger and the Christ-child, reminds us that the "whitest part of the white harvest is the childhood of the world." Jesus definitely claimed childhood as a part of his kingdom. Jesus prophesies over every cradle and is forever lifting up the babes of the world, saying, "They are little and weak and know nothing at all, but they shall grow into the wisdom and strength of archangels and their heads shall be among the stars."

Finally, Jesus came as a child to emphasize the importance and the rights of children. What a vast difference it would make if the whole church at this Christmas time would honestly agree to accept Christ's valuation of a child. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."

III. The Spiritual Heritage.

The best and most natural way for the child to enter into his spiritual heritage is to grow into it gradually from the beginning. Religious education is the birthright of the child. The child at the beginning is right with God. The church's supreme task is to lead to a gradual and a continuous unfoldment of the spiritual nature of the child such as results from a perpetual acceptance of the Christ-child from the very beginning of conscious thought. This is our task. Let us all fully co-operate with God.

NUMBERED DAYS. Psalm 90. (New Year.)

The last days of the *old year* are passing, the *new year* will soon dawn. We cannot do better at this time than to ponder the words of the Psalmist: "So teach us to number our days, that we may apply our hearts unto wisdom." The stately psalm from which this verse is taken is often read. Most burial services include it. Its theme is the transiency of life and the permanence of God. If as many think, it was the "Swan song" of Moses, it was a majestic closing of a great life.

I. Three Phases.

Three phases are suggested in human life by the "numbering" of the days. First, the speed

with which life passes. Numbering is a short process. It does not take long to count the number of men's years. It seldom takes more than two figures to express the number of men's years. The figures of speech of this psalm severally reiterate the fact of life's brevity. Life is a "day." In the morning we wake into consciousness — we grow and flourish — yet before night we are cut down and wither as the mown grass. Or life is like a tale that is told, interesting marvelously so, and yet soon ended. The told tale cannot be lengthy. It is dropped for a few moments on the transient air, and then ends.

So, in every age men have pondered the fact of life's brevity. The patriarchs felt it, and we live much faster than did they. If when men lived pastoral lives amid quiet fields and flocks the days seemed to pass with winged feet, how much more swiftly does life speed for us, whose days are crowded with ceaseless activities. Men used to keep step with the plodding ox; now they keep pace with the swift toil of steam and electricity.

II. The Fact of Passage.

The numbering of the days suggests also the fact of passage. We number in only one way, and then but once. At the juncture of five of these busiest streets in the world stands the Bank of England. It is massive, gloomy and old. You would not wish to miss seeing it should you visit London. A guide would take you from room to room and describe with pride the resources and influence of the Bank which have made it for generations one of the chief monetary institutions of the world. As he would guide you, you might suddenly be aware that the door by which you entered was locked immediately you had passed the threshold. You would hear the bolts click. You would ask the guide the reason why this was done. He would tell you that this means that there is no retracing of steps. The room you left you may not re-enter. You must go straight on from room to room until all have been traversed. It is even so with life. We traverse the days and years in but one way. As we entered today the bolts of yesterday fell into place. Yesterday has gone from us forever. We may do what we will with today. Before us are the locked days of tomorrow.

III. The Limit of Life.

And lastly, the process of numbering suggests also the limit of life. It suggests completion. We soon come to the end of the count. We may not know whether life shall be for us a failure or a success but we may be certain of the fact that it will end! If life is short, so short that we have not time for everything, we ought to make certain we take time for the best things. Opening the doors of the unknown and peering into the new domain is a thrilling adventure. But the "fear of the Lord is the beginning of wisdom." Seek the highest. Back of all life is the divine; find it. The source of all truth is God. "Acquaint thyself with Him and be at peace!" "Take time to be Holy."

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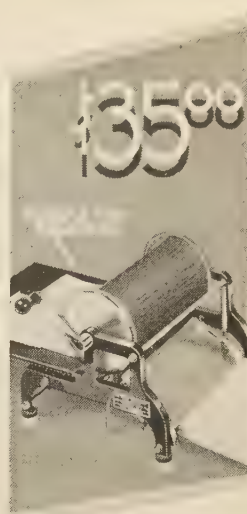
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My most recent program is proving very profitable toward this end. It interests folks so that they want to come. It gives them Biblical and historical instruction. It contains a missionary appeal as well as makes real to folks the vastness of our international, inter-racial and religious problems. Nothing has enabled me to raise the spiritual vision of the people more than this present method.

This program is the fruit of a summer's tour through Europe, the Mediterranean, the Orient, and the Holy Lands. Every minister who makes such a journey returns with an unlimited supply of material, ideas, stories, experiences and observations. He also finds larger eager audiences who are anxious to hear the messages from other parts of the world. Our people know too little about Europeans, Turks, Arabs, Egyptians, Greeks, Armenians, Bulgarians, Coptics, Jews, Mohammedans and eastern Christians. Here is a wealth of information that intelligent folks listen to with keen interest. An alert minister has many opportunities to interpret Christ and the Gospel with this experience and knowledge.

While I deliver travel sermons at some Sunday night services, I always retain my stereopticon lectures for the Wednesday evening prayer services. I discovered that the people who were eager to hear also had eyes which were more ready to see the pictures. Even the young people and children were attracted by the pictures and stories of human interest.

The American Colony at Jerusalem has produced two thousand five hundred stereopticon views of the Bible Lands, the people and their customs. One who has travelled through Palestine will immediately recognize most of the pictures as the places and peoples he has seen. He will possess first-hand impressions, vitalizing stories with many personal touches. These pictures are also available in film form arranged in forty-five sets, any one of which makes a good evening's program. They can be rented for a very nominal cost. Any minister can use this material even though he may not have visited the Bible Lands. Lectures are provided with each set.

In using this vast reservoir of rich material I announce only a few nights at a time. I have just completed a series of four Wednesday evenings as follows: 1. Bethlehem and Environs. 2. Nazareth and Galilee. 3. Walks about Jerusalem. 4. Olivet, Gethsemane and Calvary.

Our meetings were very simple. We sang songs

appropriate to the pictures such as "O, Little Town of Bethlehem," "Silent Night," and "Oh, Mother, Dear Jerusalem." We chose several passages of Scripture which told about the subjects of the pictures such as the story of Ruth and Boaz, the City of David, the story of Christ's birth with the shepherds and the wise men. Then the pastor asked different persons to tell what they remembered concerning the various places to be flashed on the screen. The pastor generally filled in and summed it all up so as to complete the story in the minds of the people. Amid this we always made provision for the usual number of voluntary prayers.

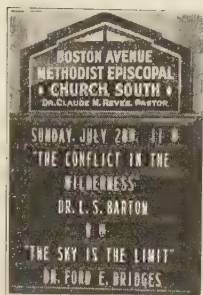
The last part of the meeting was throwing the pictures on the screen. Each picture gave the pastor an opportunity to tell a story about the people, their customs, dress, modes of worship, racial characteristics, likes and dislikes, ignorance, superstitions, poverty, the history of buildings, churches, mosques, shrines, places of Biblical events, the work of Queen Helena, the Crusaders, the war with the Mohammedans, the recent world war and the resultant mandates for Britain and France; the Greek, Latin, Armenian, Syrian, Coptic, Abyssinian Churches, and above all the wonderful story of the modern missionaries who are building schools and churches which are gradually transforming the life and country by the power of Christ and the Gospel.

Imagine the unlimited and inexhaustible amount of interesting stories associated with the Walk about Jerusalem. As the pictures are flashed upon the screen there are many things to tell especially for the person who once walked the streets of the Holy City. Few accounts are more fascinating than a trip around the ancient wall which begins at the Joppa Gate, King David's Tower, the place where Kaiser Wilhelm, and later General Allenby, entered, then on to the Damascus Gate, around to the Golden Gate where Christ entered riding on a lowly beast and where the Mohammedans say that Mohammed will enter Jerusalem on his return to earth. Jerusalem is divided into four parts. The people quietly follow as one shows them the Mohammedan section and the temple area, where now stands the Mosque of Omar. Here one has the opportunity to tell the marvelous account of the succession of temples, churches and mosques built by Solomon, Herod, Hadrian, Justinian, Mohammedans, the Crusaders and then again the Mohammedans. In the congested Jewish quarters we see the old-fashioned synagogue, the priests, the wailing wall, where the Children of Israel pray each day for the return of the glory which existed in the golden age of Solomon. Then we proceed to the Armenian ward situated on Mt. Zion. Here monastery, churches and shrines mark many sacred and Biblical spots. Finally we arrive in the Christian quarters. Here is the marvelous historic church

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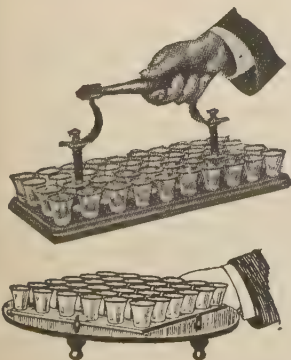


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of the Holy Sepulcher which is supposed to cover the ground where Christ was crucified and buried. While we are journeying about, each picture gives an occasion to teach about the three different monotheistic religions, their beliefs, their practices and their resultant life. Here are their homes, the little shops, and the dirty, narrow and crooked streets, the vendors, the beasts of burden, the women, men and children. The whole story of the trip becomes so real and interesting that the people have forgotten that they are in a prayer meeting room.

I have had nothing in my ministry which has enabled me to tell the story of Christ and his Gospel with as much vigor and enthusiasm as I did this last winter. More people than ever before came to our services in this the eighth year

of my present pastorate. People are desirous to know more about the life and habits of other nations. They want to understand history in the light of the Gospel. Pictures help to fix thoughts more lastingly in their minds. Children and grown people are constantly asking questions concerning the pictures they saw at the prayer services.

To me this has proved an effective way for teaching the Bible, the history of Christianity, comparative religion, missions and vital nation and racial problems. It has made our prayer services none the less a prayer meeting but richer and gave us considerable more to pray for — for the coming of Christ's Kingdom in all the earth and for laborers to go forth into the world-wide field and harvest.

Reviews

CHICAGO CHURCH FEDERATION

During the last ten years, under the guidance of executive secretary Walter R. Mee, the Chicago church federation has grown from a small agency with an expenditure in 1918 of \$4,000, to one which will require more than \$50,000 to carry out its program for the coming year. . . . Perhaps the largest and most elaborate Protestant church erected in the Chicago area during the past year is that of the First Methodist church, Wilmette. It is a beautiful gothic edifice, costing more than \$400,000. . . . The Lake View district, according to action taken by the Chicago board of education, is to be permitted to experiment for two years with a program of week day religious education. If the experiment proves successful the way will be open for the general adoption of the plan throughout the city.—*Charles T. Holman.*

RUSSIA ABOLISHES DAY OF WORSHIP

After much dissention Russia has adopted the five-day week. Beginning with October 1st, Saturday and Sunday disappeared from the Russian calendar, in accordance with a formal decree of the Council of People's Commissars, which will be effective throughout the Soviet Union.

The Supreme Council has published a revised calendar which will in all probability be adopted by the government. The calendar lists twelve months of thirty days each, divided into six weeks of five days. The traditional names of Monday, Tuesday, etc., are to be retained, as also the names of the months. The Council, however, recommends the revised designations after the manner of the French Revolution, suggesting Youthday, Sovday, Comday and Womanday in place of the bourgeois names. The five remaining days of the ordinary year, the only national holidays, will not appear on the calendar. They will be observed at the beginning or end of November, May and January, in commemoration of the October revolution, May day and the death of Lenine, and will

be both nameless and dateless on the calendar. The extra day of leap year will be converted into a nameless and dateless "industrialization day," on which every citizen will be expected to contribute labor gratis to an industrialization fund.

Thus Russia has abolished the day of worship, *voskresenye* (meaning day of resurrection), hoping by so doing to deal the Church a crushing blow. According to the Soviet constitution attendance at divine services is a matter of private concern, and in the future the day of worship will have to be determined by the congregations themselves.

HOW OUR FILMS MAKE US APPEAR TO OTHERS

Will Irwin was a member of President-elect Hoover's South American good will party. He met and conversed with many leaders in education, politics, business and art in the various capitals visited.

According to a wireless message which appeared in the *Washington Evening Star* on December 19, 1928, Mr. Irwin attended a banquet tendered by the press of Montevideo to the newspaper correspondents with the Hoover party. At this dinner, Dr. Gaglieni, an eminent Uruguayan editor, made bold to say in effect:

"One main obstacle to the proper understanding and esteem between the United States and South American countries is the picture of your country our people are drawing from the movies and from the kind of news we get from North America. The movies are all cabaret life, the sins of society and crime. The news is filled with bank robberies, Hollywood divorces, gunmen and lynchings.

"I have studied your country and admire it greatly, but in that respect I am not the average man. The average man this side of the Equator has a wrong and hectic picture of the United States. It does not answer the question to say such matters sell on this side of the Equator because peoples

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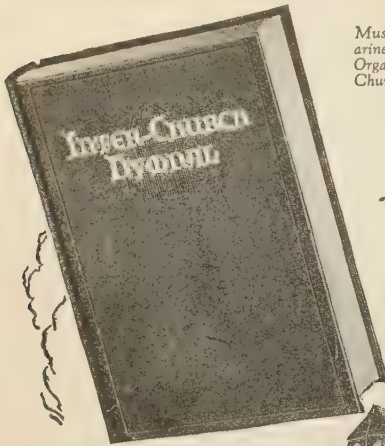
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The manly efforts of Herbert Hoover for the enforcement of law commands the respect of all good citizens in America, and wins the admiration of the statesmen in all nations. In a dark day among the simple people we find a beautiful story of an Oriental clan that enforced their laws, prohibition included. It was the Rechabites, who were a branch of the Midianites. The great lawgiver of the Rechabites was Jonadab. He was their Moses. His desire was to have his men to be all they could possibly become — strong, alert, clear-brained, long-lived, and happy — for the highest good of all the people. Neither they, nor their wives, nor their sons, nor their daughters were ever to drink strong drink. It is a beautiful story, and is a fine example of prohibition practiced with profit for many generations.

America may well go back to the simple life of that ancient people, and may learn of them. How well they lived that law! To them how majestic was law! Not enforced? No, they all obeyed the law. Their conscience enforced their laws. Their love delighted to obey them. Their manhood was too noble to break their laws. Neighboring people knew they kept their laws with a loyalty no one could question. Their example was a rebuke to the lawless of their day and to the anarchy of all times.

Our abettors of crime try to make the law ineffective and cry that it cannot be enforced. Never were law-breakers more vicious, nor criminals more deceitful, nor the lawless more degraded and vile than now in our fair America. These conditions make several penalties necessary, and call for a strong and vigilant enforcement of law for the welfare of the Nation and for the good of the people. And never before was our civil authority more alert or more powerful, never more sure of our ground for righteousness, and never more determined to press the battle until the complete overthrow of the iniquity.

The finished products of the saloon our school children have never seen. I have seen them. They used to be common. The red nose, the bleary eye, the soft brain, broken-down manhood, degraded and helpless, more like demons than men. Once in a while they used to come to church, but they usually stayed away. Leaders in the right need to be heroes and giants still. And all men need to be at their best in the battle of life. Men cannot be at their best and drink whisky.

The Englishman, the German, or the Frenchman cannot compete with the American when they drink whisky and the American abstains. The world's financial center crosses the Atlantic westward. The more the Easterner drinks, the farther he will lag behind. He cannot hope to keep apace except with a clean manhood. The call of the

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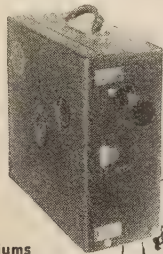
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business world is for sobriety, and prohibition is the only remedy for drunkenness.— E. W. Curtis, Des Moines, Iowa.

THE MANIA ABOUT YOUNG PEOPLE

The United Press sends news from London to the effect that the Sunday School union is out to clean up the Bible by making a new version with elimination of all that might taint the pure minds of immaculate youth. The scrub brush is used freely on Solomon's doings and utterances. The Song of Solomon, admired throughout the ages as a gem of literature, is to be totally suppressed lest it corrupt the mind of youth. Other eliminations include the eleventh chapter of the second book of Samuel, the first chapter of the first book of Kings, and many of the verses of Genesis. And, lest the mind of youth might question the virtue of Biblical characters, the beautiful idyl of Ruth and Boaz suffers under the touch of prudish minds, as well as the verses which describe the way that Abigail affronted her churlish husband and the manner in which David made her his wife. The youth mania is becoming a serious menace.—*Christian Evangelist.*

Church Building

(Continued from page 295)

devotedly praying in the churches while groups of tourists and sight-seers walk about them, but the feeling of reverence produced by the building is so great that the intrusion of the tourists cannot dispell it, or distract the worshippers. What a joy it would be to the average American minister to address a congregation so devout and predisposed to listen as those found in such buildings.

In Paris is the beautiful little church of Sainte Chapelle, built to house what was then considered the true Crown of Thorns. It is no longer used for worship, it contains no furniture, there is a guard at the door who takes your ticket, nevertheless the average tourist cannot enter this building without a feeling of awe and reverence, a feeling that hats must come off, and that he must whisper. Why is this? Simply because the faith and hope of the builders are so expressed in the design of the building that they live on and make themselves felt over the gap of time, even though the building itself has long been desecrated.

If we contrast the atmosphere of worship found in these old buildings with the average American church of today, we find that there has been a terrible change. Our modern interiors on an average, not only lack any feeling of worship or air of mystery, but in most cases are downright ugly. We are too apt to find a room darkened by badly designed and colored glass that gives a sickish yellow light to the whole interior. To make up for the light excluded by the windows, we find several fearsome lighting fixtures hung at the right height and designed in the right way to make it difficult for even the most devout to remain awake and attentive throughout the service. How often has the layman gone home from church on a Sunday morning more tired in his head from an



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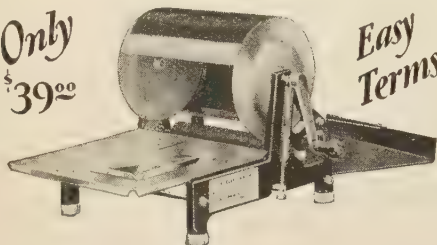
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hour and a half of worship than he would have been from a whole day at the office? He does not know that the building is at fault. He is too apt to blame the minister for preaching dry sermons.

The pews are often curved and focus on the reading desk, behind which sits the choir facing the congregation and competing with the minister for their attention. Many a fervent plea has issued from the pulpit only to lose its force because the congregation were at the moment watching some choir member hunt for a book. Above the choir, placed in the most holy spot, where all may see and admire, we may find the organ, faced by a noble file of false display pipes, and so dominating the whole interior that it, and it alone, seems to be the reason for the building's existence.

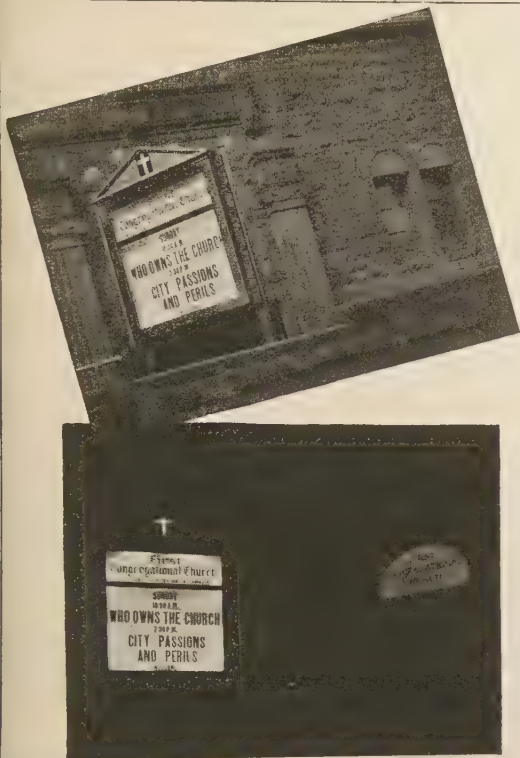
We are thankful to say that this type of church building is frowned upon by all well informed church authorities today, but in spite of this fact, they are still built by the scores, because their congregations have not been informed and believe that they are doing the right thing.

The purpose of a church interior is to provide a place of worship that will produce on the congregation a sense of rest, peace, and reverence that will make them more devout and susceptible to teaching. It should be so designed that the minister's efforts will be aided to the utmost by the expression of the building itself.

How are we going to produce these desirable results? Only by knowing what we are striving to accomplish, and by thoroughly understanding the purpose of the building. Then if we constantly build better, eliminating in each new church faults found in the older churches, we will, before long, note a marked improvement in American church architecture.

In later articles we will deal with the various elements that are combined to form a completed church building and try to show how each of these has a definite bearing on the final result. But, in general, satisfactory interiors can be produced by remembering that a church should have a definite direction, the congregation should face in the same direction, all lines of design should be parallel and lead up to the central motive so that there can be no question as to the point of interest. It matters not whether the attention is to be focused on the altar, or on the baptismal, or on the communion table or on the preacher, the principle is the same, direct the attention to the important place. Avoid all restless contrast of either form or color. Carefully modify the light and if possible accent height. There is nothing that makes a building churchly to such a marked degree as height used with skill, to produce an upward urge toward Heaven.

Until recent times Religious Architecture has always been the highest expression of the art of any people. Today it is not a worthy expression of our art or our faith. The indifference and misunderstanding of the past must vanish. We must strive to create buildings that will express and fulfill their purpose and be worthy of the title, "House of God."



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The Protestant Christmas

(Continued from page 286)

“King of all glory! what grace in Thy humiliation!

Thou wert a child Who of old were the Lord of creation!

Thee will I own,

Thee would I follow alone,

Heir of Thy wondrous salvation.”

— Tersteegen.

The Christmas We Knew

Difficult indeed is it if we try to classify the elements within the modern observance of Christmas. In a good deal of it paganism would seem resurgent. Out of the past come the emphasis upon the children's feast. Never in the world's history has so much been made of children as today, and Christmas as the children's season of the year, carries new lustre for that reason. The future historian will probably classify the twentieth century Christmas as a distinct phase of the festival's observant because of the emphasis upon happy childhood.

We understand how this has come to be, and what use to make of the fact in planning the festival sermons and services. We agree with Luther and retain what beauties of the past should be kept, important among these being the splendid liturgies of the Church through the ages. Do we not know that our carol services in the night, or Christmas Eve, or early in the morning, come very direct from the Midnight Mass of the Fifth Century? Why should we be content to be less impressive? Does it spoil the Christmas Tree for us to know that it may have its origin in the pagan Roman January Kalends? Or that certain wise ones connect the date of the festival with ancient rites in the worship of the Syrian sun-god Baal? Or that the riotous license of the Roman Saturnalia may have had influence in some indirect way on the evolution of a boisterous feasting day?

If our celebrating makes the Christ Child merely a representative symbol upon which we hang pagan trappings, then it is not a Protestant celebration, but merely pure paganism. But read the Cradle Hymn attributed to Luther:

“Away in a manger, no crib for His bed,
The little Lord Jesus laid down His
sweet head;

The stars in the sky looked down
where He lay —

The little Lord Jesus, asleep on the hay.

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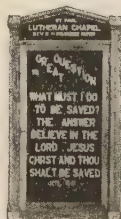
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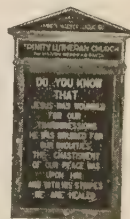
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"The cattle are lowing, the poor Baby wakes,
But little Lord Jesus no crying He makes,
I love Thee, Lord Jesus, look down from the sky,
And stay by my cradle to watch lullaby."

Here is a Babe, tender, weak, helpless, but all-potential. He is the Infinite in the finite, exactly the doctrinal position of the Council at Nicaea. But He is not the stern Judge, for "I love Thee, Lord Jesus." The medieval fear has disappeared, and in place of it is confidence within the range of a child's comprehension. In this comprehension we are all of the same age of understanding; we have all become as little children so that we may enter through the only Way into the gates of life. We see also that unless we receive this Infinite One human life is for us impossible. Should we not lavish our gladness in every form of joyful exercise of our faith? This Child is Life; therefore bring we the ever green tree. This Child is Light; therefore set we lit candles on the green branches. This Child is God's Gift; therefore we lay gifts on the tree for our own with whom we wish to share the divine Gift, and as Christ is Lord of all, Who gave Himself for all, we expand the generosity of our hearts that the celebration of the Feast may reach far and wide. Miles, in "Christmas in Ritual and Tradition" says: "Christmas stands peculiarly for the sacramental principle that the outward and visible is a sign and shadow of the inward and spiritual. It means the seeing of common, earthly things shot through by the glory of the Infinite." Exactly so is Christmas celebrated, in homely, heartfelt way, with very much of the present world about us in the festivities. While there is no Protestant Christmas as against any other type, there is a "Christian Christmas," the celebration in warm, cozy, cheerful fashion, of the Infinite God now Incarnate, become so for human redemption, that all the world may be made new again, that life and hope may enter in where else could nothing be but darkness and eternal woe.

So did Hans Christian Anderson write:

"Child Jesus came from heaven to earth,
The Father's mercy showing;
In stable mean He had His birth,
No better cradle knowing;
A star smiled down the Babe to greet,?"

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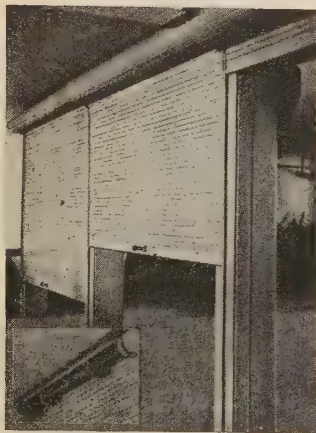


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To bring thee joy and gladness!

O let us haste the Child to find

And childlike be in heart and mind:

Alleluia, Alleluia,

Child Jesus!”

The Greatest Prayer Book

(Continued from page 288)

And to how many of us these words of the old Church father have come to be true! As children in Sunday School we read the psalms, stumbling at first over the responses, making queer work of some of the unfamiliar words, with no great hold on the meaning of it all, but falling under the spell nevertheless of the most seductive diction that was ever penned. We saw the mysterious tree that was somehow a man, growing by the water near-by, its fruit and its leaves that did not wither. We marveled over heavens that told the glory of God and a mysterious “firmament” that showed his “handiwork.” What is “a bridegroom coming forth from his chamber?” The “strong man to run a race” was not so mysterious, but for his application. There was never much difficulty about the twenty-third Psalm.

And so we got these words by heart in time, and though as children we could not be aware of what grace and power we were storing within us, and later read many more pretentious things, when years had passed, and experience of life had come, the old words came home to us as if we had never known them before and uttered our inmost thought with a vivid exactness that nothing else could equal. In this way we come to understand by our own experience how it is that words that were spoken at a Jewish feast, after some forgotten victory or defeat, on a holiday among Syrian hills, have lasted for generation after generation, for thousands of years, with a power and a charm that modern literature with all its advantages utterly fails to supply.

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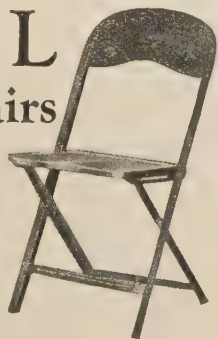
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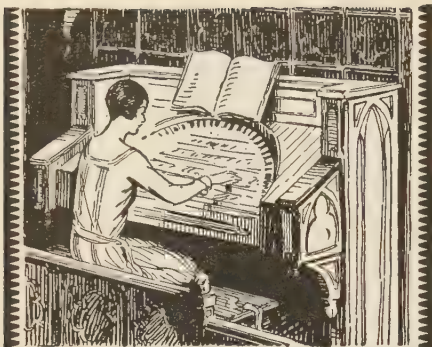
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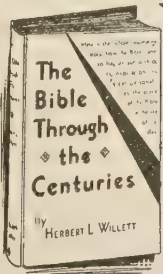


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writings like the Psalms and in fact in all the writings not purely narrative.

The chapter and verse divisions often confuse the true structure. They are most misleading as to the sense. The distinction between poetry and prose is constantly confounded. For these reasons it is absolutely necessary for the English reader to turn to the Revised Version. We should not for a moment endure to read any other book printed as our King James Versions are, cut up into verses and chapters in such a way as to make it almost impossible to take in the flow and progress of thought which in other books meet the eye at once. And no doubt this artificial arrangement is largely responsible for perpetuating a very bad habit, that of reading the Bible chiefly for texts. Who would read Milton or Homer merely to cull epigrams or gems of thought? Does not one desire rather to grasp the writing as a unity? And though we turn sadly from exclusive use of the venerable version that is so dear to English-speaking men, it must be repeated that for the purpose of getting at the true meaning through discerning of connections of thought and grasp of unity, and for the appreciation of the higher beauty thus conveyed the use of the Revised Version is essential.

But there are some things that no translation can do. Goethe's Faust is a weak, tame thing in English. Shakespeare is translated into German, but loses immeasurably in the process. The Bible, the world's book, fares better than these, yet there is much that cannot be exactly translated. It is not possible to render a precise equivalent in a connected text for every Hebrew or Greek word. There is many a subtle turn of thought and shade of language that is quite lost in translation. But the minister will feel that as an authority in the one Book he is called to expound he must have as far as possible a first-hand contact. There is no right road to the Hebrew mind but through the Hebrew tongue. Wonderful are the insights such study affords, many are the obscurities that are removed, and things that are strange to our Western minds made clear. And certainly nothing can be more profitable than the study that brings us near to the mind of the Spirit in those parts of the Scripture that are the very staple of our private and public devotions. It is with this conviction that we shall comment on some of the Church's favorite Psalms.



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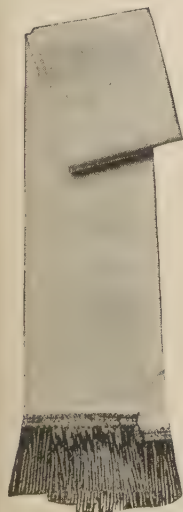
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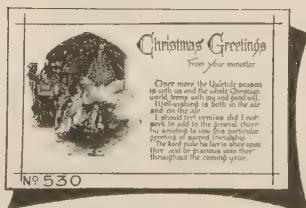


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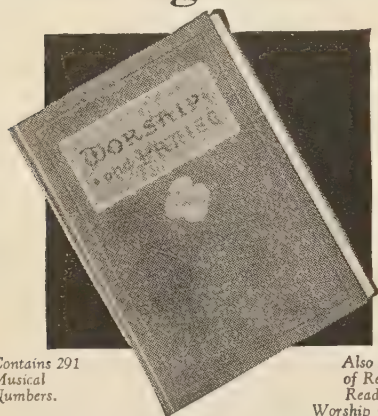
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The Pastor's Study Hour

(Continued from page 290)

other men's sermons. He ought not to use their ideas, but rather study their methods and analyze their sermons homiletically. Let him use Beecher, Brooks, Robertson, Bushnell, MacLaren as instruments of comparison by which to correct the weaknesses in his own preaching. Looking through such powerful glasses, we shall all find a good many paste diamonds among our collection of homiletic gems. We need to read the work of real preachers as a sort of serum to make us immune against poisonous germs of flattery from members of our congregations. Unless a preacher keeps steadily before him a higher homiletic standard than his hearers have, he will steadily lose in power to lift his hearers to oftier heights of thought and life by the magnetism of eloquence. It is of the utmost importance that after leaving the seminary we ministers preserve and improve our ability intelligently to tear our own work to pieces. If we are satisfied with our sermons, that does not necessarily indicate they are beyond criticism; it may only go to show that our critical knives are becoming woefully dull and need to be resharpened by another course in homiletics. We must learn how to train critical guns upon those sermonic masterpieces of ours that seem to rise to the dizzy heights of perfection.

And now as to Bible study. Every preacher ought to give the Bible first place in all his study. He should make it his chosen field for intensive research. His love for it should grow with the years. The study of the New Testament in the original will prove richly rewarding. It is like looking through a microscope and finding ever new beauties in objects of the natural world.

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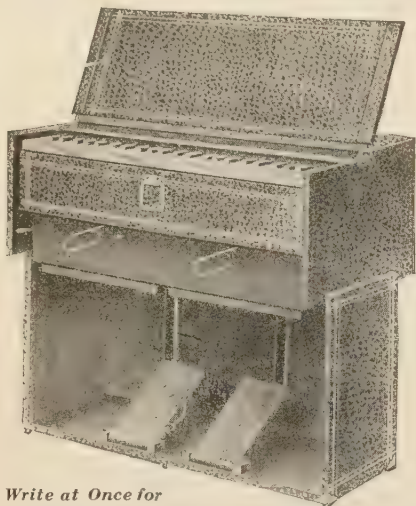
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The Best Christmas Story

(Continued from page 291)

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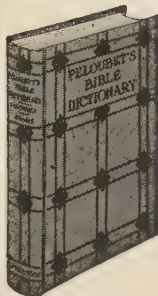
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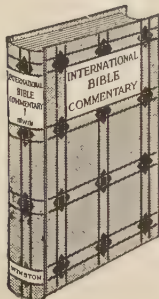
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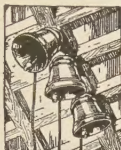
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